

THE  
AMERICAN AND FOREIGN  
CHRISTIAN UNION.

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VOL. V.

JUNE, 1854.

No. 6.

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We give up almost the entire of this number of our Magazine, which contains 16 pages more than usual, to the notice of the proceedings at the Fifth Annual Meeting of the Society and the Report submitted by the Board on that occasion. We would respectfully and earnestly request our friends and patrons to read the whole with prayerful attention. They will perceive that the Society advanced very considerably last year. The receipts from all sources were nearly \$10,000 more than in the preceding one. This is encouraging. Shall it not make even greater progress during the year upon which we have just entered? The state of things in our country and abroad imperatively demand it. The answer rests, under God, with those who are its friends and supporters.

#### THE ANNUAL SERMON.

The Annual Sermon in behalf of the Society was preached, at the request of the Board of Directors, in the Reformed Dutch Church, on Washington Square, Sabbath evening, May 7th, by the Rev. John P. Cleaveland, D. D. of Northampton, Mass., of the Congregational Church. It was an able and eloquent discourse, founded on Romans, iv. 18, "*Who against hope believed in hope.*"

#### THE ANNUAL MEETING.

The Fifth Annual Meeting of the Society was held in the Broadway Tabernacle, May 9th, at half-past ten o'clock, A. M. and was attended by a large and most respectable assembly, who filled that spacious building for several hours. There was a large number of pastors and influential people present on the occasion.

The Rev. Dr. DeWitt, the President of the Society, called the meeting to order, and the audience sung the hymn commencing with the words:

"Zion stands by hills surrounded,  
"Zion kept by power divine."

The 14th chapter of the Book of Revelation was read by the Rev. Dr. Kennaday, of Brooklyn, of the Methodist Episcopal Church, and prayer was made by the Rev. Dr. Bangs, of the same Church.

The following abstract of the Treasurer's Report was read by Edward Vernon, Esq. the Assistant Treasurer.

## RECEIPTS.

Balance of Old Account,	. . . . .	\$ 3,860 83
From Publications,	. . . . .	5,012 00
Legacy Fund,	. . . . .	16,298 35
Donations, Collections, &c.	. . . . .	54,440 73
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		\$79,611 91

## EXPENDITURES.

Missionary labor,	. . . . .	56,989 17
Salaries,	. . . . .	5,069 84
Publications,	. . . . .	5,406 61
Tracts and Books,	. . . . .	6,800 00
Rent and Incidentals,	. . . . .	2,610 00
Balance to New Account,	. . . . .	2,736 29
		<hr/>
		\$79,611 91

The Rev. Dr. Fairchild, one of the Corresponding Secretaries, then read an abstract of the Annual Report of the Board of Directors.

The Rev. Mr. Oncken, of the Baptist Church, from Hamburg, Germany, in moving that "the Reports' abstracts of which had just been read, be accepted, adopted and referred to the Board of Directors for publication:"

"Desired to present to his Christian friends the salutations of their brethren and sisters in his own country; and for those who were yet unconverted, his prayer was that they might be saved. The duty devolved upon him was to move the acceptance of the Report which had just been read. He did this with much pleasure. It was, however, too much honor for him. From one who for thirty years had been known as the 'corner-preacher,' who had preached in cellars, in garrets, in the woods, efforts of oratory should not be expected. He could only narrate facts. The work in Germany with which he had been connected was projected by a society very



similar in its character to this. For eleven years he was a Missionary of the British Continental Society, commencing his labors in the year 1809. Memory reverts with pleasure to the happy results of the labors which were conducted by that Society and its kindred associations. German Romanists are a very different class from the hundreds and thousands of Catholics who are annually imported into this country from Ireland. Many of these Germans have been converted, and have become efficient co-laborers in the great work of spreading the tidings of the Gospel. Anecdotes of speedy conversions in Germany were narrated. One man, in whose hands a book had been left, had become an effective worker; had smuggled religious tracts and Testaments over the frontiers of Silesia, under the penalty of chains and imprisonment. He was by nature a skeleton-like personage; but contrived to make his passage across well freighted with a cargo of tracts and books concealed beneath his clothes, so that he became a very rotund and healthy-looking gentleman. In this way, his tracts were safely smuggled into Austria. And in the imperial capital of Austria, the very centre of Roman Catholicism, while the doors were open during 1848 and 1849, Mr. Oncken had himself taken occasion to preach the Gospel. He had called upon the Christians of America for 50,000 copies of the Scriptures, which were afterwards distributed broadcast. There is a glorious field before this Society in Continental Europe for the spread of the Gospel among the Roman Catholic population. He was able to perceive in Europe but very little difference between the masses of the Catholics and the Protestants. In so-called Protestant countries on the Continent, a spirit of intolerance prevails. Confiscations are not unfrequent. Americans can do much to remedy this. Already has religious liberty been obtained in Prussia, by the intercession of the American Minister, Hon. D. D. Barnard, with the excellent King of Prussia. And as Prussia is one of the largest of the Continental States, so its example has been followed by the kingdom of Hanover, by Oldenburg, and will be by others. Mr. Oncken rejoiced that the sentiment of American, of Scottish, of British Christians, had been able to exert an influence so beneficial upon the governments of the old world. Brethren, go forward then in this great and glorious work, great things have already been achieved. In Sweden the ice has been broken. In Norway we have religious liberty and we shall have it elsewhere. The work must go forward until we see the triumph of Him who is Lord of lords, and King of kings."

The Rev. Dr. Forsyth, of the Associate Reformed Church, seconded the Resolution offered by Mr. Oncken.

Rev. Dr. Duff, of the Free Church, Scotland, was then introduced to the audience, and made a most energetic and powerful address. He rejoiced to

meet this Christian alliance ; he rejoiced in its object and in its efforts. This Society is aggressive. So is Christianity. From its very nature it must be aggressive. Although the present Report, I find, says nothing of Asia, yet this Society contemplates the world. Romanism goes everywhere ; this Society will meet it everywhere. There is a Saxon sense, as well as Christian feeling in this country, that has met the representative of Rome in the right way. It would be a fine subject for any painter to portray the Bay of New-York, with that half-rotten old steam-tug carrying away this Papal emissary, in a sort of Hegira which would be regarded as a remarkable incident in the history of Popery in America. And if such a painting were made they might well conceive the fitness of placing on the heights of Staten Island, two individuals, (without disparagement to others,) he meant Dr. Baird and Dr. Murray, looking at the spectacle, and crying out in the language of Scripture, " Rise, O Lord, let Thine enemies be scattered." The speaker then reviewed the progress of Popery in Eastern Asia. Its history was remarkable. It was a theme worthy of attention.

Popery in the East is a subject large enough for a volume by itself. The enterprise of early discovery was an ally of the Man of Sin. Gain the land for Rome, peaceably if you can, forcibly if you must, seemed the motto. The sword enforced baptism and church rites. Rome has boasted of India, but she has nothing to boast of, but much to be ashamed of. Till a comparatively recent period Romanism seemed nearly dead in India. Their processes of education are false and deceptive. They will teach the children of foolish and stupid Protestants everything they wish—but no Papacy, and yet they come out Papists ! Will you trust them ? I will not. I know them. Dr. Duff gave several anecdotes illustrative of the course pursued by Romanism in India, into which a new life has recently been infused. Twenty-five years ago the children of Romanists would attend Protestant churches, but red-hot Irish priests and Jesuits, with their smooth professions, have wrought a mighty change. But their principles and conduct were exposed. We who controvert error, and believe it ought to be controverted, spoke out what we thought. We unmasked them, and soon those Jesuits found it convenient to pretend that the Pope had recalled them.

In Southern India there still linger structures which show what a hold Rome once had there. Her Christians were made by ceremonies. On one occasion eighty persons were brought up and marched in procession to the church, where they were baptized and made, with no more instruction, good Christians ! It is much the same way now. The Romanist borrows the car on which the Hindoo bears forth his idol in procession, to use for the procession of the Virgin Mary. The same car answers often for both. They have tragedies of a most harrowing kind, illustrating the scene of the crucifixion, accompanied by military music, or tunes sung by the soldiers, or



songs like "the British Grenadier," such as are fit only to attract crowds, and utterly unbecoming in character for religious service. Rome sensualizes her subjects there, stuns their ears with sounds, and dazzles their eyes with forms and pictures, and stuffs their nostrils with perfumery. This is all she does, and what more can she do. Her system is that of the toys and rattles and pinefores of children.

Dr. Duff spoke of his conversation with priests, of their futile apologies for their course, and of the difficulties which they confessed in attempting to elevate or educate the natives. What are such Christians as they make worth? In 1784 the tyrant of Tanjore seized 60,000 men, called Christians, but in truth Papists, and forced them all to become Mahommedans. Not one resisted. They were all converted in an hour, and renounced the Christian Faith to save their lives. There is no life in that form of religion. It is all ceremony and mummary. I trust the day will come when we shall see this Society represented in India. Let the influence of America and England be felt there as we have heard to-day that it has been felt in Germany. With one thing more I conclude. I hate the system of Romanism, but I love the souls of Papists. Thousands are groaning under her burdens. But while I would relieve them, I will not trust Rome. She plays on us the fraud of the Trojan horse. She sometimes seems to be weak, to put us off our guard. If you had never seen a serpent you might think it a beautiful thing. If your neighbor had not, and was not aware of its poisoned fang, and was ready to take it to his bosom, would you not warn him? Rome has that serpent-fang—that deadly sting. Let us pity those who are endangered by it. A better day is coming. "Rejoice over her, O heaven," &c. will be the Apocalyptic song of triumph over the fall of Rome. The Reverend speaker concluded his long and powerful speech, of which we have given but a brief abstract, amid the hearty applause of the audience that had listened with deep interest to his remarks.

At the close of Dr. Duff's address the congregation arose and sung a few lines from the Psalm commencing with the lines:

"Jesus shall reign where'er the sun  
Doth his successive journeys run."

The Rev. Dr. Kennaday then submitted the following Resolutions, which were unanimously adopted:

Resolved, 1.—That inasmuch as this Society is an effective Christian Union, and a practical demonstration of the oneness of all true Protestant Churches in things essential to salvation, as well as an alliance of friends of the Truth against the errors and machinations of Rome, it is justly entitled to the respect and the coöperation of all evangelical Christians.

Resolved, 2.—That, on many accounts, such a society is desirable and even necessary; and that its existence and appropriate action should in no wise be considered as either interfering with, or hostile to, denominational organizations for Missions, whether domestic or foreign.

Resolved, 3.—That this meeting cordially approves of the action of the Board in behalf of persecuted Protestants abroad, as well as its recent efforts to secure, through the influence of the Government, protection for our fellow-citizens when residing or traveling in foreign lands, in their rights of conscience and public worship.

Resolved, 4.—That, in the judgment of this meeting the proper tenure of all ecclesiastical or church property, and the maintenance of our public schools on the basis of Scriptural, but non-Sectarian, instruction, are subjects of transcendent importance, and demand the earnest and sleepless attention of the Board of this Society.

Resolved, 5.—That this meeting are highly gratified to learn that the Board have entered with vigor upon the work of publishing books and tracts calculated to enlighten both Romanists and Protestants, and trust they will be sustained in this great and important enterprise.

Resolved, 6.—That whilst the salvation of the deluded votaries of the Man of Sin must ever be the grand object as well as motive which should actuate us in this work, the fact that the influence of the Protestant Faith, wherever it has prevailed, has promoted all the best temporal interests of communities and nations; and that of Romanism wherever it has prevailed, has been manifestly and eminently pernicious, and paralyzing to the same, constitutes a powerful argument in favor of the noble aims and operations of the American and Foreign Christian Union.

Resolved, 7.—That in the judgment of this meeting there is an imperative call for a great enlargement of the operations of this Society, both at home and abroad, to meet the demands which, in the wonderful movements of the age, are made upon it, and that the Board have good grounds for going forward, trusting to the all-sustaining favor of the Saviour and the liberality of His people.

The Rev. Dr. Green, of the Presbyterian (O. S.) Church, and President of Hampden Sydney College, (Virginia,) followed with a very able and eloquent address, of which we subjoin an epitome, and have pleasure in saying that we hope at no distant day to give it entire to our readers.

He contrasted the principles of Catholicism and Protestantism. One class claims the right of the people to the benefits of the Gospel, the other makes it the prerogative of the priests. This priestly power is not only central, but it is wide reaching, universal. It is deeper than a dogma. It is



fundamental philosophy, upon which the dogma rests. It is no dogma about which contending theologians may reason; but it is a philosophy of man—a universal philosophy, in fine; it reaches all human relations, affects all human interests, and over-canopies the whole of human existence. Most fortunately, we are not left to speculate upon the matters involved in these interests, as regards the comparative influences which stand confessedly in direct and undisguised antagonism. The whole history of the world for the last three centuries has been but the record of the operation of the elements of conflict in every region of the globe. The Papacy has stamped its image and superscription upon the moral character, the physical nature, the social relations of the nations of the globe. What then is to be the final results of this most stupendous movement that the world has ever witnessed? You may witness the result in France; you may see it in Italy. In Rome it finds its living embodiment in the institutions of the land; where the whole temporal and moral power is centered in one man, from whose girdle hang the keys of Heaven and of Hell. It is there that railroads and telegraphs are annually rejected, but where the priests and asses are annually blessed. It is in Rome where the utmost goal of human inquiry, the widest horizon that bounds the range of human speculation, is bounded by the seat of the same incarnation of the Divine intelligence. The laws, as laid down there, are to do as you are commanded, to believe as you are told. And the argument is this: The fires of the Inquisition are bright,—and this is the major proposition. The sword of the church is keen,—and this is the minor proposition. But along the whole train of history there is a record, as visible as that which startled the Babylonian monarch, though no prophet will so interpret it, which points to ruin and decay. In nations where the Papacy has been triumphant, the genius of desolation broods over the relics of departed greatness. Were Charles V. or Leo X. to rise from their graves and look around upon the nations of the present day, they would find that the relative positions of the Catholic and Protestant powers of Europe have not merely been altered, but have actually been reversed. A spirit of freedom is in existence there; particularly in the South of Europe, where Catholicism has long held its sway. The power is now with the Protestant element; and a great change is working. The causes which mould the character of nations do not lie at the surface. Deep fires exist in the centre of the earth. Dr. G. placed great reliance upon the virtuous and enlightened intelligence of free nations. It is against this power of freedom that Romanism is arrayed. The Reformation was the bursting forth of that power against the tyranny of the Papacy.

The Rev. Dr. Bethune, of the Reformed Dutch Church followed, and commenced with saying, that:

He had a fault; when he was set going he sometimes found it difficult to stop. He was one of those who in this country are not afraid of the Pope. He was neither afraid of the Pope nor the devil. They have always gone together, and they are to be beaten by the same weapons. The work of this Society he took to be the conversion of Roman Catholics to the true faith, and the spread of Protestantism throughout the whole civilized world. He knew no means which Christians as a body were to use, except the dissemination of the truth. 'Sanctify them through Thy truth; Thy Word is truth.' Our weapons shall be spiritual, and spiritual alone. He was no believer in the employment of physical force. The Pope and the cardinals he considered to be in a ridiculous position; for while they preach salvation to men's souls, they present 12,000 French bayonets at the bodies of men. He considered that this Society's proper field of labor lies in the domain of Rome itself. For where we have the blessing of God, what signifies a miserable Pope and a pack of trumpery cardinals? The power of the Papacy lies in absolutism. It has the vantage-ground. And what have we? In the eye of the world we are weak and few; but he remembered the giant who was met and matched by a young shepherd boy with a few smooth stones and a sling. One stone taken from the "brook that flows fast by the oracles of God," and flung by the hand of Faith, can enter the very brain of the Papacy. Dr. Bethune entered into statistical statements, intended to show that the Roman Catholics in this country are so greatly outnumbered by the Protestant element that there need be no fears of contamination. The entire Roman Catholic population of the United States is, say, 2,300,000. Suppose it to be 3,000,000. The Protestants number 22,000,000. And here is the proportion in which we find ourselves opposed to Rome in the contest for souls. Dr. Bethune concluded that the Methodist denomination alone could furnish *three* ministers to *one* Roman Catholic priest; and he would back three Methodists against three Papists, any day. And if the Methodists can furnish three to one, the Baptists are able to provide four to one; our Presbyterian brethren two and a half to one; while the Congregationalists one, and as everybody knows, they are all Yankees, with Yankee habits, and Yankee tongues. Therefore the speaker entertained no fears of the ultimate triumph of Popery while these elements exist among us.

The Rev. E. N. Kirk, of the Congregational Church, who was to have made the last address, remarked that he could not think of inflicting a speech on the audience after a session of four hours, of such intense interest. He said that to do justice to the theme which he had desired to discuss—the last of the Resolutions which Dr. Kenna-day had submitted, relating to the importance of the Society's advancing greatly in its operations the coming year—he needed two



hours! He would therefore postpone his remarks till another occasion.

The audience then united in singing the doxology, after which the Apostolic benediction was pronounced by the Rev. Dr. Lansing, of Brooklyn. The Society was then called together, and proceeded to elect the Board of Directors, whose names will be found on one of the next two pages.

The Society also passed a vote of thanks to the Rev. Dr. Cleveland for his Sermon, and requested a copy of it for publication. They also passed votes of thanks to the speakers on the occasion.

The various amendments to the Constitution, relating to the arrangements of its several parts, and verbal modifications, which were submitted by the Board, were then adopted. The Constitution as thus amended, will be found subjoined to the list of the Board of Directors.

The Society, after having directed the first meeting of the Board to be held on Monday, (the 15th inst.) adjourned to meet on the 2d Tuesday in May, 1855.

## FIFTH ANNUAL REPORT.

In several of our former Reports we have endeavored to demonstrate, by facts and arguments, the necessity for the organization and maintenance of this Society. We have shown that the existence among us of several millions of Romanists, come from Ireland, Germany, and other countries in Western Europe, and their rapid increase, demand such a Society. We have shown that the existence of nearly two hundred millions of people, holding all the great errors and heresies of the Church of Rome, in Southern Europe and in all the portions of the Western Hemisphere south of these United States, and elsewhere, is good and valid ground for having a Society which should have for its great, its sole object, the promotion, among these many millions, of the knowledge of the true Gospel. We have shown that the followers of Rome constitute the fifth part of the human race, and that it is fitting that this vast field should have the undivided and exclusive energies and efforts of such an organization.

We have shown that the work to be done is peculiar, and requires the use of well adapted means and instrumentalities to secure its accomplishment. And we can truly say that the experience of another year has confirmed—not diminished—in our opinion, the

justness of those views and the strength of the arguments by which we have endeavored to sustain them.

We shall not, on the present occasion, travel again over this ground, for we deem it to be unnecessary. It shall be our aim rather to present this Society and its labors under some new and important aspects—and the more important from the peculiar state of things in our country and the world.

1. And first. Our American and Foreign Christian Union is performing the work of a grand EVANGELICAL ALLIANCE. It is a real *Christian Union*, for it is composed of good men of all the branches of the great family of Evangelical Churches in our land. Although it derives its *chief support* from but a few of these branches, it may be said with truth, that it has warm friends in every one of them, even in the very smallest. It is no *union of Churches*, nor has it ever professed to be. It is simply a voluntary and spontaneous union of individual Christians, belonging to the various Evangelical bodies of our land, who hold the "*faith that saves.*"

We have not expected, nor desired, that the several Protestant Churches or Denominations, would abandon, where they have them, their denominational organizations for missions, whether those missions have reference to our own country or others. We have ever wished them all prosperity in the good work in which they are engaged, whether that work have a direct or incidental bearing on that in which we are engaged. The truth of this declaration is sustained by all our reports and official statements.

But whilst this is the case, we have believed, and every year's experience confirms our opinion, that there are Christians enough in this land, of large and liberal views, who, in addition to their efforts in connection with Denominational Boards and Societies, have the heart to support—and support liberally too—such a Society as our American and Foreign Christian Union, which demonstrates so beautifully and clearly the oneness of all Evangelical Christians in the great and vital doctrines of the Gospel. In the Bible Society, and some philanthropic institutions, this union is exemplified. In the Tract and Sunday School Societies it is exhibited in circumstances somewhat different and more defined. But in our American and Foreign Christian Union, the principle is carried further, and the example is presented of Christians belonging to all the branches of the Evangelical Family of Churches, laboring in harmony, not to build up any Sect or



Church in particular, but to bring souls out of Papal darkness into the "marvellous light" of the true Gospel.

This blessed union is not only seen in the Board and Committees of this Society, but also in the fact that among the many laborers—teachers, missionary-colporteurs, ordained ministers, evangelists, and agents,—are to be found men belonging to no less than nine or ten different Denominations of Evangelical Protestants. In this illustration of the essential unity of the Protestant Church, Rome is made to see a practical refutation of one of her many misrepresentations, namely, "that the Protestant World consists of a great number of *Sects* who are ever at war with each other." There is not a laborer in the service of the Society who is not aware of the "vantage ground" which his relations to such an association—such an effective "Evangelical Alliance"—give him in his approaches to Roman Catholics, and in his efforts to win their confidence, and secure a reception of the truth.

We take delight in contemplating this aspect of our Society, as a real and effective Christian or Evangelical alliance; and therefore we have desired to present it as a distinct subject of consideration on this important occasion. We think that it ought to secure for it the favorable regard and the efficient support of all the truly enlightened and decided friends of Christian Union throughout our country. But we cannot dwell longer on this very important topic.

2. There is another aspect under which we desire that this Society should be regarded by all who would appreciate its position and its importance. It is its relations to great questions which have a most important bearing on the interest of Christ's kingdom, in our country as well as abroad. It was in reference to some of those questions, that "*Promotion of Religious Liberty*" against the machinations and despotism of Rome was introduced into the Constitution of the American and Foreign Christian Union, and made one of the great objects for which it was organized. Acting on this principle, the Board have been ever ready to take up such questions and call the attention of the Christian Public to them, and do what lay in their power to secure a proper issue.

Within the year immediately preceding the last, they convened a great meeting in the Metropolitan Hall in this city, in behalf of the persecuted and imprisoned Madias, and invoked such aid in behalf of these Tuscan sufferers for Christ, as the President of the United States could give. Nor was that meeting held in vain. The great

principles of Religious Liberty, which were there set forth and discussed, were proclaimed by the press in every part of our country, and found a heartfelt response in the bosom of every true Protestant and Philanthropist. Nor was the influence of the meeting unfelt in the way of compelling the representatives and advocates of Rome among us to avow their sentiments more clearly and more fully, on the great subject of Religious Liberty, and thus to define their true position, and make our fellow-citizens better understand that Rome is the same Antichristian and persecuting Church that she was in the days of Hildebrand.

The Board also felt it to be their duty the same year to exert themselves in relation to the *Public School Question*, to prevent some of the Legislatures of our States from granting aid to Roman Catholic schools from the public treasury, and thus at once promote sectarian action of the most dangerous nature, and break up the admirable Public School system, which is now so happily established in so many parts of our country. It is entirely certain that this society will be called to do something of this nature almost every year.

A few months ago the Board convoked a great meeting in the Broadway Tabernacle, for the purpose of securing the proper action of our National Government, in relation to the rights of Conscience and of Worship on the part of our citizens when traveling or residing in foreign lands. Nor can we doubt that the influence of that meeting was eminently happy. In this way a question of the greatest importance has been brought before the Government and the Public, and we have abundant reason to believe that it will receive due consideration, and lead to effective results.

The great subject of Church property will, it is probable, engage at no very distant day the consideration of the Board, and lead to the calling of the attention of the Public and of the State Legislatures to this momentous question. Few persons are aware of the extent to which the Roman Catholic Bishops of this country are getting into their hands the title-deeds of the property of their Church, consisting of church-edifices, the ground on which they stand, the "priests' houses" or parsonages, cemeteries, etc. etc. It is only necessary for the Legislatures of our States to make it possible by law for these bishops, *as such*, to hold this property, and transmit it to their successors, to create amidst us the most dangerous Power which has ever existed in any country. As matters now stand, Rome can desire no field more favorable than that which these United States



opens to her for the prosecution of her ambitious schemes—schemes which, if accomplished, must lead to the subversion of all political and religious liberty in our glorious country. Shall history be written in vain, so far as we are concerned? Shall we allow Rome to do *here* what she is not permitted to do in many of the countries which constitute her own Domain? We trust not. At all events, this shall not be done without the voice of this Society being lifted up to sound the note of alarm to the nation.

To help her bishops in the work of degrading and enslaving their own people, by getting them to surrender the titles of the churches which they have built, was one of the objects of the extraordinary mission of Monsignor Bedini (Bishop of Thebes) to our country within the last year. The history of that mission will constitute an important chapter in the annals of the Romish Church in this land. That mission was quite as successful, in one respect, as might have been expected, however disastrous to the expectations of Rome in others. Although it has been made to appear that he had no official or diplomatic relations with our National Government, we are far from believing that it was not intended to open the way for the sending, on the part of the Pope, a *Nuncio* to represent among us the Papal Government.

The Board have desired to call the attention of the Society at the outset, on the present occasion, to these subjects of great interest; having done this, they now proceed to take a general survey of their labors during the last, or *fifth*, year of the Society's existence.

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## THE HOME FIELD.

In entering upon a narrative of their work and its visible results in the Home Field during the year that has just closed, the Board are happy to be able to state, that there are many and highly satisfactory evidences that the cause entrusted to their care, has continued to enjoy the Divine approbation.

In the course of the year two of the Vice-Presidents of the Society, the Rev. Dr. Sharp, of Boston, Massachusetts, and Anson G. Phelps, Esq., of the city of New York, have been called from their earthly labors to their eternal rewards. One of the Missionaries, also, who labored in the city of New Orleans, Mr. Robert Somers,

has been taken from us. He fell a victim to the yellow fever, which raged in that city, last summer, with such fearful malignity. His death was peaceful, and full of consolation to his surviving friends. But while the Board mourn over the loss of these fellow-laborers, in the cause of Truth, they are consoled by the thought, that their withdrawal was by the direction of the 'Master,' and that to them, death has been gain.

It is with much pleasure the Board state to the Society, that with but few exceptions, all who have been connected with the service, in any of its departments, have by their fidelity, and consistent Christian lives, and effective labors, given great satisfaction. A few, who had been employed a short season, have been discontinued. And it is believed that the laborers connected with the Society will compare well with any equal number associated with any of the benevolent Institutions of our country. The entire number connected with the Society, in all of its branches for the whole or parts of the year, at home and abroad, is one hundred and twenty-three. Of these ninety-two have been in the home and thirty-one in the foreign field.

### THE TREASURY.

The balance on hand, reported at the last Annual Meeting for April 1, 1853, was \$3,860,83. The receipts from all sources and for all objects since that date to April 1, 1854, amounts to \$75,701,08, making the resources for the year to be \$79,561,91. The payments during the year were \$76,875,62, leaving a balance in the treasury on the 1st of April, of \$2,686,29. The outstanding debts of the Society on that day, portions of which are daily becoming due, amounted to \$9,078,32. For means to liquidate this sum, and also to carry forward the appropriate work of the Society beyond the measure which it has ever yet attained, the Board must look to its members and friends, and to those to whom God has entrusted much of the wealth of this world.

### PUBLICATIONS.

In presenting their last Annual Report, the Board expressed their conviction of the very great importance, of a generous publication of works adapted to the mental condition, training and wants, both of Protestants and Papists. The experience and observation of the



year now closed have given augmented strength to that conviction. They cannot hope for success in their labors to any great extent, nor for permanent and efficient coöperation, on the part of Protestants—nor for renunciation of Romanism, and a reception of the religion of the Gospel in its stead, on the part of the Romanists,—till they are properly enlightened.

### PERIODICALS.

Throughout the year the Board, as previously, have issued three monthly publications, viz. The American and Foreign Christian Union; Missionary Intelligencer; and Missions-Blatt des Amerikanischen und Auswärtigen Christlichen Verëins.

The first of these is published in English, at one dollar a year, in advance, a price barely sufficient to cover costs. It is an octavo of 48 pages, devoted to the general interests of the Society, and conveying to its readers much rare and valuable information. It has gained an encouraging circulation. It has made its way into most of the States of the Union, and into many circles within these states,—disclosing to their members much of the nature of Romanism, the designs and the doings of the Papal Hierarchy—the unhappy condition of masses of the people under their power; and the duties of American Protestant Christians in regard to them. Many copies of this work have been distributed gratuitously every month, in order to diffuse authentic and reliable information touching the movements of Rome, and the operations of the Society. The subscription list of this Magazine ought to be greatly increased, and it is hoped that the friends of the Society will exert themselves during the current year to effect it.

The Missionary Intelligencer is a small sheet published in English, simultaneously with the Magazine, and contains an abridgment of its contents. It is designed for distribution in churches, among those who do not receive the Magazine. Pastors would materially promote the intelligence of their flocks, and at a very trifling cost, on subjects of great interest to the cause of evangelical religion, by causing many copies of it to be distributed among them. An effort to this effect is respectfully and earnestly commended to their attention. A notice of the prices at which it is furnished may be found on the cover of this Magazine.

The Missions-Blatt is a small sheet, published in German, at twenty-five cents a year, in advance. It is Evangelical, and is designed for the

benefit of the German population, which is becoming numerous and influential in various sections of our country, large numbers of whom are connected with the Papacy. Its circulation should be greatly increased; and the Board earnestly request all German Pastors, and members of German Churches, and other persons in German Societies, who desire the progress of evangelical truth among their countrymen, into whose hands this Magazine may come, to do what they can to introduce this sheet, and to extend its circulation in their churches and among their friends.

Within the year the Board have published and distributed gratuitously 8,000 copies of the Fourth Annual Report of the Society—an octavo pamphlet of 76 pages. They have also published, and distributed gratuitously, to Executive Officers of the National Government, at Washington City, to members of both Houses of Congress, and of the Legislatures of several States, and to other people of the country, and to persons in Europe, 5,000 copies of an octavo pamphlet of 64 pages—a Supplement to the February number of the American and Foreign Christian Union, containing an account of the meeting held on Thursday night, the 26th of January last, in the Broadway Tabernacle, in New York,—with copies of addresses delivered, and of letters received from distinguished gentlemen who had been invited to attend, etc. etc.—in order to secure the influence of our National Government in the promotion of the principles of Religious Freedom, and especially in the protection of American citizens in the enjoyment of their rights of conscience, and of religious worship, and to bury their dead in such way and with such rights as to them may seem most appropriate, when sojourning or traveling in foreign lands.

They have also distributed, gratuitously 10,000 copies of an octavo pamphlet of 12 pages, containing the speech of the Hon. Mr. Babcock of Erie, in the Senate of New York, the 24th of June last, on the “Roman Catholic Church Property Bill.” The speech was a clear exposition and an able defence of American and Protestant principles on the subject involved, against the subtle designs and craftily attempted encroachments of Papal prelati cal influence, upon American Legislation. Its circulation cannot fail to secure most useful results to the country. They have also put into circulation, gratuitously, 2,000 copies of the Address of the Rev. S. Robinson, of Baltimore, delivered at the Anniversary Meeting of the Society in the Metropolitan Hall, in May last—and it cannot be doubted



that it has been the means of much good to the cause in which the Society is engaged.

### BOOKS.

Of books not heretofore published in America, the Board have issued the following, viz. *The Story of the Madiai*; *The Doctrines of Romanism compared with the Scriptures*; *The Life of Norton*; *Gavazzi's Lectures*; *Popery, The Son of Perdition*; and a *French Hymn Book*, comprising a choice collection of upwards of three hundred and fifty evangelical hymns, adapted to church, social, and family use.

These works exhibit the persecuting spirit, the hostility to the Bible, the anti-Scriptural character, the wicked and oppressive tendency, of the system of Romanism, and its ultimate doom to destruction, in a clear and forcible manner and also the elementary principles of the Gospel in a happy form, and they constitute a highly valuable addition to that branch of religious literature, which needs now to be cultivated, if evangelical religion is to maintain, in this land, its proper supremacy.

They have also revised and issued new editions of several works which they had previously published, and for which they are gratified to state, there is on the part of the public an increasing demand. The works thus republished are *Middleton's Letter from Rome, with the Author's Defence*; *the Rise and Fall of the Papacy*; *the Wonderful Adventures of a Lady of French Nobility*, and *the Intrigues of a Popish Priest, her confessor, to seduce and murder her*; *Ciocci, a Narrative of Iniquities and Barbarities practised at Rome in the Nineteenth Century*; *Foreign Conspiracy against the liberties of the United States*; *Persecution in Madeira in 1843 and 1846*; and *the Flight of a Thousand Converts to the West India Islands*; *Book of Tracts*; *Premium Treatise, No. 1*; *the Council of Trent*, and a *Narrative of the Conversion and Sufferings of Sarah Dougherty*.

### TRACTS.

The want of suitable tracts for their work has long been felt by the Board. The evils of such want are not confined exclusively to the Romanists. They also affect Protestants, who in many cases need to be enlightened in respect to Romanism, and to their duty to Romanists, as really as the Romanists need instruction upon the subject of evangelical religion. For the want of such tracts, the usefulness of

the Missionaries of the Society is often greatly abridged, and the good offices of many private Christians, who if they had them would distribute them judiciously, are effectually prevented. The earnest and anxious attention of the Board has therefore been given to the subject, and they are happy to state, that within the past year they have commenced revising and publishing, in a new series, those tracts which had been issued by the American Protestant Society. They have re-written and published four of them, which are now ready for use, viz: No. 1, The Bible; No. 2, Do you pray for Roman Catholics? No. 3, An Answer to Prayer; No. 4, The Romish Bishop's Oath. The two former are tracts of eight pages each, and the two latter of four pages each.

They have also published, for gratuitous distribution, an edition of *thirty thousand* copies of a tract of eight pages, entitled A Short Plea, in behalf of the American and Foreign Christian Union, which has been of great service to the Cause, in defining its principles, its position, and its claims to the confidence and liberal support of patriots and evangelical christians.

They have now in press, and it will be published in a few days, a Tract, (No. 5 of the New Series,) entitled Protestantism the Old Religion, Popery the New, which will doubtless be found to be of great utility in correcting a very popular error among the Romanists in relation to the date of those evangelical doctrines which distinguish the Protestant churches from the Romish organization.

The amount of *gratuitous* distributions of the various publications of the Society, within the year, to mission stations, and to the people in their vicinity, through the Missionaries, to Pastors, churches, Missionary Societies, Moral and Religious Associations of young men, in various parts of the country, Reading-rooms in Colleges, and Theological Seminaries, at home and abroad, is upwards of \$6,800, a sum considerably in advance of similar appropriations in any preceding year, yet far from being adequate to the wants of the times, —the best interests of the nation, and the advancement of a pure Christianity. The state of the public mind is now fitted for reading and reflections upon the subject of Romanism, and the things associated with it, as it has never been before in the history of this nation. The annoyance and assumptions of the Hierarchy,—of “the Man of Sin,”—have never been so bold and offensive in this land as within the last year. At no time previous have they so openly inculcated from their pulpits, through their presses and by lectures,



harangues and conversations, doctrines and usages, so utterly subversive of American doctrines and institutions, and so at variance with the religion of the Gospel, as within the past year. To meet these evils and to neutralize their power much reliance must be placed on the press. Information must be diffused everywhere.

### MISSIONS.

The amount of Missionary service performed the last year, as has already been intimated, by the statement of the number of laborers employed the whole or part of the time, is somewhat in advance of the year which immediately preceded it. It was performed chiefly among the foreign Papal population who have sought a home in our land and freedom from the despotisms of the countries of their birth, and who without these efforts might have remained with none to warn them of the unscriptural and ruinous nature of Romanism as a system of religion, and with none to attempt to deliver them from its power, or to bring them to Christ, who is alone "the way, the truth, and the life."

Owing to their previous training or their employments in the land of their nativity, or some other effective consideration, this population, to a great extent, congregates in our cities and manufacturing districts, and along the lines of the rail roads and canals, or in the neighborhood of public works. A small portion of it only is diffused through the rural districts, and devoted to agricultural pursuits. But by its Missionaries the Board has gone in pursuit of this foreign, and greatly deluded people, and followed them into *fourteen* States, distributed among the Northern, Southern, Eastern and Western sections of the Union. And at many important points, where it could be done to the best advantage, and with the prospect of the greatest amount of usefulness, by distributing among them Bibles, and Testaments, and Tracts,—by holding little meetings for reading the Scriptures, for conference, and prayer,—by instructing their children and youth in Sabbath Schools,—and through kind invitations inducing the adults to attend churches of an evangelical character, and by various other means, it has sought their welfare, not only for the "life that now is, but also for that which is to come." To do this work it has been necessary to address these people in different languages. The Missionaries have therefore spoken, and preached the Gospel, even in this country, in the German, French, Italian, Spanish, and Irish tongues, as well as in the English.

The Missionaries who have been employed are of the following denominations, viz: Episcopal-Methodist, Wesleyan-Methodist, Baptist, Congregationalist, Reformed Dutch, German Reformed, Presbyterian, Associate-Presbyterian, Episcopal, and Lutheran. Most of them are of foreign birth, and converts to Christ from Romanism. They all entertain the same views of the *essential* doctrines and duties revealed in the Scriptures, of the ruined condition of mankind by sin—of the necessity of regeneration by the Spirit of God—of repentance and faith in the Lord Jesus Christ—of a holy life—of the authority of the Scriptures as the rule of faith and practice—of a future state of reward and punishments—and of salvation by grace, only through the merits and atonement of the Son of God—a real unity, the fruits of the Holy Spirit, which constitutes the chief glory of the true Church of Christ, and without which, all affectation of uniformity in externals, or of lineal succession to such as were once invested with apostolic authority is of little value.

A few of the Missionaries, as in former years, have had charge of organized congregations. These have been chiefly among the German and French population, whose circumstances manifestly required their organization—their ignorance of the English language effectually depriving them of profitable attendance on the English churches, which were established in their respective neighborhoods. By a similar process quite a number of Irish, French and German congregations, through the agency of the Society, have in past times been collected, and eventually attached to various Evangelical denominations, which in all probability, without its labors, would not have been collected.

But to prevent misapprehension in respect to their views about organizing churches, and thus maintaining among us the use of foreign tongues, the Board take occasion in this connection to say that, except in cases where the people cannot be gathered advantageously to themselves into existing churches, in their judgment it is not desirable to form new organizations, nor to pursue any course which will tend unnecessarily to perpetuate usages which may retard the process of their becoming Americanized. They desire to see all adopted citizens abandon their native languages, and all of their national characteristics, and become fully American, at the earliest moment practicable. A large proportion, therefore, of the Missionary service that has been rendered in the Home Field, has been without seeking to effect an organization, as an object, but rather to en-



lighten and withdraw Romanists from their delusions and dangerous condition, to the Saviour, and to conduct them to membership, or attendance on the worship of the churches already in existence.

The French congregation in the city of New-York, collected through the labors of the Rev. Mr. Astié, having advanced to such condition as to make it desirable to enter into ecclesiastical relations, and having united with an evangelical denomination, according to the expectation announced at the last anniversary, ceased in the early part of the year to derive further aid from the treasury of the Society.

The French congregation at Perryville, near Champlain, in the State of New-York, continues to enjoy encouraging tokens of Divine favor. Several of its members, and of those who have occasionally attended its ministrations, have been hopefully converted to Christ within the year, and have made a public profession of their faith in Him. A few others are now waiting an opportunity to follow their example in this matter. This is a most interesting missionary station, in the midst of a quite numerous population of Canadian-French Romanists. Besides officiating at this station, the Missionary visits various French settlements in the regions beyond, in each of which he preaches to small congregations. And he has occasionally extended his labors into Canada-East, with good results.

The French congregations in Detroit and in Greenfield township, in the vicinity, Michigan, have during the year made considerable progress, in the knowledge of evangelical truth. Several of their members have been converted, and something has been done in gathering funds with a view to the erection of a church edifice for their use, in time to come. The congregation in Detroit has purchased a site for the church edifice for \$700, and some time since had paid \$500 upon it, and expected to pay \$100 additional on the first day of the present month. The people who compose these congregations are chiefly emigrants from Canada, France, and Switzerland. The labors of the Missionary among them are highly important and useful.

The German congregation at Buffalo, New-York, is now permanently established in its own house of worship, which was mainly furnished by the liberality of the American Protestant friends in that city. It was dedicated on the 10th day of February last. The congregation is generally poor, made up of the working classes of people, who have not been accustomed to do much towards the

support of a pastor. The Sabbath School numbers about two hundred children, and its prospects are quite flattering.

The German congregation in Newark, New Jersey, continues in a flourishing condition. The contemplated enlargement of the house of worship noticed in the last report has been effected, at a cost of about \$1,232, upwards of \$600 of which were paid by its members themselves, the balance having been obtained of American friends. The house will now accommodate between three and four hundred persons, and it is usually well filled on Sabbath mornings. The Sabbath School numbers upwards of one hundred children. The Bible Class and week day Prayer Meetings are well attended.

In the cities of Springfield, Mass. Oswego, N. Y. Newark, N. J. Pittsburg, Pa. Louisville, Ky. and Savannah, Ga. besides various other places of less note, in behalf the Irish, and in the City of New-York, in behalf of the Cubans, Spaniards, and French, *new Missions* have been commenced within the year, and in most cases they have been attended with encouraging results.

At some stations previously occupied, important changes have been made or additional laborers have been added, by which their efficiency and usefulness have been augmented.

At Savannah, Georgia, owing to events which neither the Board, nor the Auxiliary Society in that city could control, but little has been accomplished. The Rev. J. Murray, who was sent by the Board last autumn to occupy that station, at least during the winter, or till the approach of the warm season following, was taken sick shortly after his arrival, and constrained to return to New-York.

The Board deeply regret the failure of their efforts to procure a suitable person to occupy that important station. They were much relieved however in their disappointment by the assurance that the Foreign population there were not without a Missionary to labor among them, and who, to a certain extent could do such service as the friends of the cause and the Board desired to have done.

The following statements and extracts from the reports of a few of the Missionaries, and from the correspondence received at the office, will exhibit the kind of labor that is rendered, and enable the patrons and friends of the Society, and the Public in general to form some estimate of its importance and worth.

#### EXTRACTS FROM REPORTS.

1. Mr. John Bøhrer, who labors among the Germans in the city of New-York, in his annual report says:



"I have visited and conversed on subjects connected with my mission, within the year, with 2005 German Families—of these 1174 were Roman Catholics. On some of them I have made repeated calls. I have maintained a Sabbath School. That school, which was started in December, 1852, with *three* children, now numbers 85 scholars. Its first anniversary, which was held in the Hall on the corner of Avenue C and Third-street, was numerously attended, and of very deep interest. The prospects of the school are encouraging, having 4 male and 2 female teachers. The number of my Bible class scholars is 14. I have held 20 prayer meetings, distributed 1350 tracts, and have secured the attendance of a few children on the public schools. I have labored a great deal in distributing the publications of the Society where they had not been received before, have sold and given away several copies of the Bible, and New Testament, and obtained 179 subscribers to the 'Missions-Blatt,' and a few to the other periodicals of the Society."

Mr. Boehrer's monthly reports contain numerous interesting incidents connected with his evangelical labors, showing the opposition of the unrenewed heart to the claims of the Gospel, the decided opposition of the Romish Priests to the reading of the Scriptures by the people, and the *tyranny* and *intolerance* of the Papal system; but, that notwithstanding all this, the faithful labors of the missionary are often made, of God, effectual in winning souls to the Truth.

2. Mr. P. F. Brachet, who at the last anniversary was laboring for the Society among the French population in the cities of Albany and Troy, N. York, has continued in its service during the year. In a recent report he says:

"I continue to go visiting from house to house, thus fulfilling the duty imposed on me, and making proselytes to Christ, with a view to glorify God. I am happy to inform you that, during the month, I have spent some most delightful hours with my Canadian friends. [Mr. B. here narrates a remarkable case of conversion to Christ.] Our meetings in Troy are prospering. Gladness is stamped on every face. Several French immigrants regularly attend the worship. I have distributed several *thousand* tracts during the month, which had been given me for that purpose."

Speaking of his labors during the year, he adds:

"I have employed my time, as well as it was in my power, and coöperated in harmony with the views of the Society. In general I have had successful conversations with Roman Catholics, a number of whom have

openly embraced Protestantism,—a greater number of whom have become indifferent as to *their* religion—and in consequence of tracts, Bibles, and Testaments distributed among them, very many of them incline to Protestantism, though they cannot be reckoned as belonging to us. Of the results of my labors, there may be noted the following, viz. Hopeful conversions to Christ, 15; conversions from Roman Catholicism to Protestantism, 6; Children induced to attend Sabbath-schools, 27; Prayer meetings held, 120; Families visited for conversation, reading the Scriptures, and prayer, 1443.”

Mr. B. has extended his labors to villages beyond these cities, and rendered a good service to many of the French people who reside in them.

3. Mr. George Bulmar, who labors in Norfolk County, Massachusetts, among the Irish Romanists, in his Annual Report says :

“My labor for the past year has been chiefly of a domiciliary, ‘high-way-and-hedge’ character: my great object being to sow the seed of the Word, in hope that the Lord of the harvest may in due season cause it to spring forth and bear fruit to the glory of His great name.

“I have not been able to do much in the way of establishing prayer meetings, or in persuading parents to send their children to Sabbath-schools. These are very hard things to do.

“The fields in which I have labored are Hopkinton, in which I spent about two months, witnessing to my countrymen that Jesus is the Christ, the only Daysman between God and guilty man. From Hopkinton I was removed to Braintree, to labor with Mr. Hart among our Roman Catholic countrymen. Here we were more like sowers than reapers. For the last four months I have been laboring by myself in Milton, Neponset; Quincy, Dedham, and N. and E. Braintree. During the last month the families visited have, in general, received me kindly, and listened with attention to the truth of the Gospel.”

Mr. Bulmar has extended his visits to six or eight towns and villages, where there are many Romanists, has had several prayer-meetings, continued for short seasons, and besides distributing many tracts, Bibles, and Testaments, he made about 1800 personal visits to families for conversation on the subject of religion, reading the Scriptures, and prayer.

4. Mr. George Clay, a Missionary to the Irish Romanists in the city of New-York, thus writes :

“The district in which I have labored is bounded north by Rivington street, east by the East River, south by Division-street, and west by the



Bowery. My labors have been exclusively among the Irish Roman Catholics. In visiting them, I have uniformly avoided controversy, as not only unprofitable, but injurious. I have endeavored to direct their attention to the Lord Jesus Christ, and to faith in him, and to the fact that there is no other way of salvation than through his atoning blood. During the year I have visited 2045 Roman Catholic families, and held devotional exercises in 1381 of them. I have distributed 2025 tracts, comprising 9258 pages of reading matter—have held 41 prayer meetings, given away 12 Bibles and 10 Testaments; have induced 30 persons to attend Protestant places of worship; gathered 39 children into day-schools, and 111 into Sabbath-schools; and induced 5 individuals to sign the Pledge of Temperance.

"The prayer meetings, which have been held in different places and in various families, are generally well attended. Some of the Roman Catholics, 11 in number, have been hopefully converted to Christ; and 19 persons are still in attendance at Protestant churches, though they have not renounced the errors of Popery. The 'boy's meeting' during the winter has declined. It was at one time attended by about 150 boys and young men, but no doubt they will come again when warm weather shall have come. My Bible class still continues, and those in attendance are much interested in reading and studying the Word of God. Two persons have discontinued the *Freeman's Journal*, and taken in its stead a Protestant evangelical weekly newspaper."

In addition to the above, it should be stated that Mr. Clay labored occasionally in the Publication Office of the Society, and, in the autumn of the year rendered a service of great value in collecting statistical information in regard to the Roman Catholic institutions, and the public schools in the city of New-York.

5. Mr. James H. Cooley, Missionary to the Irish Romanists in Waterbury, Connecticut, in a recent report wrote as follows, viz.

"Your missionary has been in this field six months. He has made on an average *one hundred* visits a month, among the lowly, held *forty-three* prayer meetings, preached *thirty-five* times, and lectured *five* times on Romanism. We have had during that time *six* conversions. We have made repeated attempts to start a Sunday school, but without success till lately. A nucleus is formed now, which promises well. Rome however is doing all that she can against Protestant efforts, and she persecutes the converts day and night. A few days ago a father turned his daughter out of doors because she attended our meetings and joined a Protestant church. He then besought the priest to interfere. The priest sent for the girl, and after talking with, and threatening her, nearly two hours, which he found

insufficient to induce her to return to Romanism, he told her she was 'lost for ever.' He has since 'cursed her from the altar.' "

The following additional extract from Mr. C's. report in reference to his labors among Roman Catholics, will be read with interest.

"As the result, I have been able to gather the following facts, viz. 1. In 600 families I found but 53 Bibles of any kind, about 1 for every 12 families. 2. About one half of the children attend school, none of them attend Sunday school except to be catechised by the priest. 3. Not more than *one third* of the people go to 'Confession,' and those who go are mostly women. 4. The great mass of the people are sick of Popery, and long for a different state of things. 5. Some of them have been hopefully converted to God, and are bright lights in the spheres in which they move. 6. But little of the fruit of Missionary labor here, perhaps will soon appear. Rome resorts to all kinds of measures to keep her people in darkness and subjection to her power; and were it not for the violent men and measures which she employs to hunt down the missionary and bind the people, the Word of God would 'have free course and be glorified;' but her time is fixed, and ultimately the truth will prevail and the fruit of evangelical effort appear."

Mr. Cooley labored in this field, from the date of his appointment, in July, till sometime in the month of February last, when, in obedience to providential indications, he removed to Providence, Rhode Island, to prosecute his labors in that city.

6. Mr. M. F. Fennell, Missionary to the Irish, in Rochester, New-York, pursued his work in that city, with good results, from the beginning of the year to the early part of January last, when he removed to Chicago, Illinois, to labor among the Irish Romanists there. In Chicago he had been preceded by the Rev. Mr. McDevitt, who had but a little time before been withdrawn from that field, to labor in Louisville, in the State of Kentucky, whose climate was supposed to be better fitted to his delicate state of health, than was that of Chicago.

In a late report Mr. Fennell says :

"I have labored here during the last month with much of encouragement and hope. I have visited about 100 families, and have upwards of 80 children attending my Sabbath schools. The parents of these children receive me kindly, and I have had many interesting conversations with them on the subject of religion. A few have expressed a desire to go to church, but they



wanted garments. Some ladies, who take a deep interest in my work here, provided me with garments for them, as well as with clothes for the children who attend my Sabbath schools. They have also formed a committee, to aid in this work, and appointed persons to go around and raise subscriptions for the support of *two more Missionary Schools* for the Roman Catholic population. The one that was started about a month or six weeks ago has succeeded beyond our most sanguine expectations. From 60 to 70 children, who were growing up in ignorance and vice, and from whom in a few years most fearful things might proceed, are now receiving *daily* instruction, calculated to make them useful members of Society, and to promote their spiritual and eternal welfare. Two *more* such schools in this city could not fail to produce most happy results. The priests however will oppose them to the utmost of their power. One of them paid a visit to the school yesterday, but did not speak a word. He looked around, and walked off. We shall hear from him soon. \* \* \*

"In visiting from house to house, what scenes do I behold! Drinking, dancing, cursing, card playing, raffling, etc. etc. all practised by Papists, 'in good and regular standing' in the Church, with here and there a very rare exception.

Mr. Fennell has written us since the above was received, and states that the schools, though violently assailed by the Priests, will probably be sustained. The children attend, and are doing well. The Missionary is encouraged in his labors in many respects. His Sabbath school now has 85 scholars, and his Bible class 15 pupils.

7. Mr. Samuel Horton, who was appointed last Autumn to commence a Mission among the Irish Romanists in Newark, New-Jersey, and has labored to great advantage among the people, thus writes:

"It is with pleasure I am able to say that, after the lapse of about six months the work of the Lord here is progressing. My visits to families are more appreciated, and are now in many cases much desired. The heads of houses where I have held meetings for conference, reading the Scriptures and prayer, on meeting me in the street, often invite me to come again, and to come soon. Among the Infidel class, the truth is making progress, and numbers have been induced of late to attend Divine worship in Protestant houses on Sabbath days.

Since my appointment to labor, in the city of Newark, I have made 2,419 visits to Irish Roman Catholics, and 293 to Germans. I have read the Scriptures on 698 occasions to Romanists, and been allowed to pray with them in 457 cases. My meetings for prayer have been 63. I have distributed 483 tracts, and given away 24 copies of the Holy Scriptures. 40 children

have been induced to attend School, and 18 individuals to attend evangelical Churches."

8. The Rev. Thomas Jordan, who labored, among the Irish Romanists in the city of Brooklyn, New-York, in the beginning of the year—and was transferred to Hampden county, Massachusetts, in the month of July last, to begin a Mission among the Irish Romanists there, has furnished the following particulars concerning his efforts :

"My labors consist of preaching publicly in Churches on the Sabbaths, and in the open air,—holding meetings for conference, and reading the Scriptures, and prayer,—visiting from house to house—visiting Sabbath-schools, and teaching in them—and in all practicable ways of sowing the precious seed, the word of God—and I trust the Lord is conquering Romanism, that he may save some of its enslaved captives.

"In Hampden county, Massachusetts, since July last, I have visited and labored in the towns of Springfield, Thorndike, Wilbraham, Holyoke, Wilamanset, Cabottville and Chicopee Falls. I have visited in these places 805 Roman Catholic families, and endeavored to instruct, and interest them, in the subject of religion, the Gospel plan of salvation: and in connection with my work, I have visited 96 Protestant families, and conversed with them. I have visited and taken part in 23 Sabbath-schools; and preached and delivered public addresses on 91 different occasions."

Mr. Jordan adds: "The earliest lesson taught a Romish child is a superstitious veneration for the Priests, and the Romish Church, and a deadly hatred to Protestantism. These are carefully inculcated in all the subsequent stages of his being, and they place great impediments in the way of bringing the truth to bear on the Romish mind. The Missionary therefore, and those who sustain him in his work have need of *patience, of labor, and ardor of zeal*. But our hope is in God, and in his promises—and we are sure therefore, that eventually our labor will not be in vain. Popery must fall, to rise no more forever."

9. Mr. A. Jemellier a Missionary to the French Romanists, in the city of New-York, performed an important service during the Summer and Autumn of last year. He labored about six months with great fidelity, and in that time visited several hundred families, distributed, many tracts, and copies of the Scriptures, held many meetings for prayer and conference in private houses; and did much to call the attention of his countrymen to the subject of evangelical religion.

10. Rev. J. Murray, who has labored among the Irish Romanists during the year, in New-York, except the short period of his absence

in Savannah, Georgia, and of his sickness on his return, thus writes:

"I am gratified that, now the novelty of the matter has long since passed away, though we have many hindrances, the cause keeps steady among us, and I trust is gradually gaining ground. My visits for the year are 4050; preachings 176; the number of children induced to attend Sunday schools 588; devotional exercises with families 1764; baptisms 12; marriages 10; funerals 12. Thus you will perceive that the efforts of your agent have been to the utmost extremity of his strength for the spiritual well-being of his deluded and superstitious countrymen. It is hardly possible for him to stretch beyond his present measure of service, or add anything to his labors with just regard to his health and the interests of his soul, though the great amount of work needed, would press the expediency of his making, if possible, greater exertion for those who are perishing for lack of knowledge."

11. Rev. J. McDevitt, who was transferred from Chicago, in Illinois, to Louisville, Kentucky, to labor among the Irish Romanists there, in his annual report says:

"Oh, how my heart overflows with gratitude to God, who put it into the hearts of Christian men to form, and carry on, the American and Foreign Christian Union, which *has done* and *is doing*, such a noble and glorious work in the salvation of immortal souls, and which year after year, I trust, will enlarge the circle of its influence, till Popery will be numbered with the things that were!

"The following is a brief view of my labors during the year: Families visited, over 2200: Of these 659 are in Louisville; prayer meetings 172. Conversions to Christ 7; renounced popery and are inquiring in respect to their salvation 12; children sent to Protestant Sabbath-schools 47; Bibles, in different languages, distributed gratuitously 72; Testaments 107; pages of tracts given away 8000; works on Romanism 14; Romanists in Bible-class 27, of whom 9 are upwards of twenty years of age.

In spite of the greatest opposition from Bishops and Priests, and Sisters of Charity, by the divine blessing, I have been enabled to keep my school in Louisville in a flourishing condition. You ask, what are our prospects? I answer, most encouraging and hopeful. The Sabbath school shows this. But from night to night anxious inquirers come to my own house, to learn the way to the Saviour. They are all *in earnest*; for the man who can, and does brave the threats, thrown out in this city against such as come, must indeed be *IN EARNEST*. These are indications full of hope, for the triumph of the Truth."

12. Mr. James McElroy, who was appointed in November last to labor in Oswego, in the State of New-York, among the Irish Roman-



ists, has been much encouraged in his efforts. In his report he writes:

"I have visited 1317 families, of whom 900 were Romanists, 97 were Germans. To all of these I have given tracts. Families prayed with 66; prayer-meetings held 32; meetings for reading Scriptures 20; families induced to attend evangelical churches 50; other families, who have abandoned Romanism, and attended Protestant places of worship 15; families that have commenced reading the Scriptures in their houses 10; numbers who attend week-day prayer meetings, from 10 to 20; number in Sabbath school 40 to 45; Bible class 6, one of whom is a Protestant; female Bible-class 8, of whom two are Romanists. I have also induced 60 other children to attend other Sabbath schools; one German Roman Catholic lady of influence has joined an evangelical church, and her whole family desire to search the Scriptures; *two* young men and *three* young women (French) give evidence of piety, and have resolved to join an Evangelical Church. In November I gave a Testament to a young man. It has been blessed to him. He is now in Kingston, and has written to me to say he has joined the Methodist Church in that place."

13. The Rev. R. Monsalvatgé, who had labored for the Society among the Spaniards in Texas, and came to New-York in July last, with the expectation of repairing to New-Grenada at an early day, to labor there as a Missionary, as the way might be opened, has been detained in this city till the present time. So soon as it was clear, that Mr. Monsalvatgé would be detained here a few months, he was appointed to labor among the Spaniards of New-York and Brooklyn, and their vicinities. He entered immediately upon his work, and by public preaching, and visiting from house to house, for the purpose of conversation upon religious subjects, distributing Bibles, Testaments, Tracts, and religious books among such as would receive them, called the attention of his countrymen, and of the Cubans who were here, to the subject of their personal salvation.

From his report it appears that his public preachings or discourses in churches, boarding and private houses, on the Sabbath, at funerals, and on other occasions, are 58. He has visited and held religious conversation with 700 Spaniards and Cubans resident here; with 200 others who were travelers or visitors, stopping at our hotels; and with 220 whom he found on board of the eleven Spanish vessels which he visited on their arrival in our port.

In New-York and Brooklyn he distributed 58 Bibles, 29 Testaments, 72 religious books, and 900 tracts. He secured, and caused

to be sent to Cuba and distributed there among the people, 80 Bibles, 80 Testaments, and 500 tracts.

Having a knowledge of the French language, he has lately engaged in labors among the French people in the city. He has visited 60 French families, and distributed 100 French tracts, and given away one French Testament. He has succeeded in collecting and maintaining a small Sabbath school of French children, varying in number from 12 to 20. These are some of the results of his labors among the Spaniards, Cubans, and French. He thinks that not less than 50 Cubans now read the Bible daily, and love Protestantism and are effectually turned away from Romanism. Some of these attend Divine worship in English churches.

Since Mr. Monsalvatgé has been in New-York, he has been taken under the care of the Presbytery of Brooklyn, and having sustained the trials usually assigned to candidates for the ministry, has been licensed as a probationer, to preach the Gospel.

14. Rev. D. M. Rowan, who retired from New Orleans, Louisiana, in the early part of the year, returned there, to resume his labors among the Irish Romanists, in the early part of December last. In his last monthly report, he says:

"I have visited 163 families this month, 71 of whom I visited in the previous month. In some of these families I had a good opportunity of presenting the truth, in contradistinction to Popish falsehood. There is at present a spirit of inquiry manifested here by several intelligent Roman Catholics. The Redemptorists are still preaching up the indispensable duty of attending to the worship of the Virgin Mary, to the repetition of the Rosary, and to the God like power of indulgences, which they are at present vending, with all the effrontery and base covetousness of the notorious Tetzal. But the success attending them, so far, is anything but favorable.

"I held 8 meetings for preaching and prayer, and had from 68 to 136 men and women present—mostly, however, young men—I had besides 7 meetings for prayer and reading the Scriptures, which were very well attended. Altogether this month, I have distributed 20 Bibles and 6 Testaments—sold 9 Bibles and 8 Testaments. The Bibles were a present from a gentleman in this city who was formerly a Romanist, but now a member of the Methodist Church."

In February Mr. Rowan retired from the employment of the Society, to enter another service, to which he was called.

15. Rev. J. C. Sinclair, who in November last commenced a

Mission in Pittsburgh and Alleghany City, Pennsylvania, among the Irish Romanists, finds much encouragement in his work. In his report he says:

"The Mission is only in its infancy. The churches had scarcely made any effort to evangelize this poor, ignorant and deluded portion of the community, previous to its commencement. We pity the heathen abroad, and send them the bread of life. We neglect those perishing at our door, and scarcely stretch out the helping hand to save them from going down to the pit of destruction."

The report gives a deeply interesting view of the work to be done in that Mission, and of some of the present results, but there is not room in this report for its insertion. Mr. Sinclair has visited upwards of 700 Romish families, and distributed tracts and Bibles, and held many meetings with the people, for conversation on the subject of religion, and for prayer. He is making a thorough examination of the entire field of his labor, and it is hoped that great good will result from the undertaking.

16. Rev. Mr. Welsh, who has continued in the service of the Society during the year, in his report says:

"In looking over my diary, I find that I have labored in 7 different states, and in 18 different towns and cities; have traveled 4500 miles; have addressed 160 different congregations, and about 80,000 people; have organized 2 Sabbath schools in Kentucky, of near 100 Irish Roman Catholic children, and one in Indiana, of 29 Romish Children; have distributed 5 Bibles, 30 Testaments, and 25,000 pages of tracts; have obtained 1178 subscribers for the Monthly Magazine, and received in collections and donations for the Society \$192 97. I have visited 500 families, and held devotional exercises with many of them.

"In all the places in which I have labored I have preached occasionally in the Irish tongue, and by that means have had many to hear the Gospel who would not otherwise have heard it."

But we forbear to give further extracts. Our limits will not warrant further indulgence. We must content ourselves therefore with the statement, that the Reports from the other Missionaries give evidence that although in common with their fellow laborers, they have had some trials, their efforts have not been in vain.

#### AGENCY.

The Board, in accordance with intimations contained in the last Annual Report, have given much attention, during the year, to this



branch of the Society's service. In all the steps taken in this department, they have had regard to the establishment of a system which shall, when completed, furnish a relative equality of service to the various sections of our widely extended and rapidly extending Confederacy. Modifying, in some respects, the arrangements, in some portions of the country, they have erected, within the year, the State of Michigan, the Eastern and Southern parts of Wisconsin, and the Northern parts of the States of Illinois, Indiana, and Ohio—the territory comprising the great northern thoroughfare of the Nation—into a District: and by the appointment of the Rev. R. R. Kellogg, the Secretary for the same, have provided for the visitation of all of its principal points, and for calling the attention of its inhabitants to the movements of Rome, and to their duty in regard to Romanists.

They have also provided for a similar visitation, and for the same purpose substantially, of the principal places in Pennsylvania, West of the Alleghany Mountains, and in the central parts of the States of Ohio, Indiana and Illinois, by the appointment of two clergymen, one of whom is stationed at Alleghany city, Pennsylvania, and the other in the vicinity of La Fayette, in the State of Indiana.

The great central thoroughfare of the Nation, comprising the valley of the Ohio river, and so much of the Mississippi as lies between Saint Louis, Missouri, and the mouth of the Ohio river, had been previously erected into a District, and by the Secretary, the Rev. W. D. Rosseter, has been extensively visited, within the year, and with the most pleasing and encouraging results.

From some parts of the territories now named, little *pecuniary* returns can be expected at present, because of their recent settlement, and of the things incident to new countries; yet the importance, and the value of the labor which is expended on them, in its tendency to give a right direction to public sentiment, concerning the nature and ruinous influence of Romanism, and in behalf of Protestant and Evangelical principles, can hardly be overrated. In the Western and North-western portions of our country, at many points, by the importation of large numbers of Romanists into them, Romish interests have been planted, and watched, and sought to be increased, with a vigilance and zeal, worthy of a better cause. And on their growth and future influence, in favor of the Papacy, the hopes of the Hierarchy rest, with much reliance, in respect to the accomplishment of

their purposes, in our Republic. The voice of our Missionary agent in those rapidly growing and immensely important sections of our Confederacy, addressed to the Protestant population, proclaiming the truth faithfully, and fearlessly, and in the spirit of the Gospel, where Jesuit teachers are stationed, and itinerating priests, of the same order, are performing the rites of their semi-pagan religion; and also by lectures, and through the pulpit and the press, are falsifying the doctrines of the Scriptures, and the facts of history, concerning Protestantism, and the true Church of Christ, is a fit instrumentality for the defence of the truth, and the most effective one that can now be employed for the exposure, and final eradication of those evils, which so offensively and arrogantly show themselves there.

And in the still more distant States and Territories, the Board hope before a great while, to introduce the same kind of service. On the Pacific shore, in California and Oregon, there is great need of such labor. For the want of it from some source, serious evils have already arisen. Protestants there seemed not apprised of their danger, but as usual, were unsuspecting and confiding; and as one of the fruits of their confidence, in the trustworthiness of the emissaries of "the Man of Sin," the system of Common Schools, or popular education in California, is so embarrassed by Jesuitical policy as to require much time and labor and expense for its removal, if indeed it can, in the circumstances, be removed at all.

In the Atlantic and older States but little alteration has been made in the system of Agency during the year. The Secretaries, as heretofore, besides performing their appropriate service, have labored a great deal in this department, but the increasing duties of their respective offices must necessarily, hereafter, prevent their doing so much in it as formerly.

Those who have devoted themselves to it exclusively, have accomplished a work of great value, though it required on their parts a sacrifice of personal and domestic comfort, and the endurance of "hardness," to which ministers, in other relations, are to a great extent strangers; and to which nothing short of a strong sense of duty could impel them to submit. But they have done it for the Cause's sake, and are worthy, and doubtless they will receive it, of high esteem, on the part of those who desire the progress of the Truth instead of Popish errors and intolerance.

Besides soliciting and obtaining funds for the Treasury, (an indispensable service, if the operations of the Society are to be continued)

their labors have also had another and a higher aim. It has been to enlighten the public sentiment, and to direct it aright touching the insidious movements of that hoary and gigantic system of iniquity which has scourged the European nations for centuries, and which, with ample means, in men and money, has marked our land to be ultimately among its possessions. They have therefore traveled extensively in their respective districts, and visited and conversed with many thousands of families in respect to the object and work of the Society. They have attended and addressed many ecclesiastical bodies and public meetings. They have uniformly preached twice, and sometimes oftener, on the Sabbaths, and as opportunity has offered on other days. They have coöperated with Pastors in promoting the edification of the churches in various forms of service, and have maintained an active correspondence with persons of influence in the different departments of which society is composed.

Something of the nature, and amount of their labors may be seen, and a judgment of the aggregate value of them to the country and to evangelical religion, may be formed from it by the following extract taken from an annual report of one of those laborers, recently received at the office of the Society. In his report the writer says:

"In regard to my efforts for the past year, I will only say, and by way of summary, this: Since April 1st, 1853, I have traveled in *eight* different States, and over *thirteen thousand five hundred miles*,—have preached *one hundred and twenty-seven times*, and delivered *seventy-nine* addresses, written *three hundred and thirty* letters, and visited *two thousand one hundred and sixty-six families*, especially with reference to our work. While on the one hand Roman Catholics are coming upon this fair portion of our American heritage like a flood,—while the Romish Hierarchy are extending their efforts, building among us their churches, schools, convents, &c. &c. and a tide of infidelity, vice, crime, Sabbath breaking, and numerous lesser evils, the prolific brood of such sad parents, is throwing upon us its dark surges, and threatening to overwhelm us,—so on the other hand, there is a wonderful waking up on the part of the Romish masses, that is both amazing and interesting . . . . . Calls are made upon me from various points, for laborers; so apparent to the Churches are the opening fields before us.—Oh, if the people of God in the United States would only treasure this cause, and contribute to it their prayers, their sympathies, and their aid, as the aspects of the work demand, they would all be led, with the Psalmist, and *soon too*, to exclaim: 'The Lord has done great things for us, whereof we are glad.'"



The value of such service, as this extract reveals, in imparting well authenticated and reliable information on the subject to which it relates, and in arousing the public mind to appropriate action, in reference to it, cannot be estimated by dollars and cents. At this date in our national history, its happy bearing upon the future is doubtless beyond all price. Its influence, with other and kindred efforts adapted to perpetuate the "free course" of the Word of God, the stability of our free institutions, and to secure the prevalence of a spiritual and evangelical Christianity, holds a high place among the things which give value to property.

Before closing the report on this branch of labor, it is proper to state, that much and very valuable service has been rendered within the year by those who have been employed, and have occupied places of subordinate agency. They have distributed the publications of the Society—made known its principles and operations as they have had opportunity—added many to the list of its friends and supporters—and done much to enlist public sentiment and sympathy in its favor. And it gives them much pleasure to add, that a considerable amount of service of this kind has been rendered gratuitously, by clergymen and others, during the year, who have found their reward in the consideration and consciousness of doing good to their fellow men. For their coöperation and kindness, the Board tender to them their acknowledgments, and shall be happy in the continuance of their favorable regards.

#### PUBLIC LECTURES.

With the increase of the number of Romanists in our land, the employment of means for the propagation of their sentiments, and effectually to undermine the confidence of unwary Protestants in Protestantism, and its invaluable fruits, has correspondingly increased. At first, the employment of such means was marked by great caution. But having gained assurance by the toleration and kindness extended to themselves and their *professedly religious* system on the part of the American Protestant community, a bold and offensive attitude was taken. Annual, quarterly, monthly and weekly publications, in the German, French and English languages, in great numbers, urging their peculiar views, and in many instances in very offensive forms, were spread over the land. In addition to these, and to their numerous pulpits, which constantly reiterated sentiments adverse to the Gospel, and its hallowed institutions, in order to spread their influence over all classes of our citizens, and to reach those who were without

or beyond the circle of the other instrumentalities, a corps of Lecturers, the most talented of their number, and competent to the service, have been called into operation. These have performed their parts for a considerable time past, in many of the cities and towns of the country, with great earnestness and zeal, and in such a way and with such unscrupulous disregard of principles and facts, as, if uncorrected, was adapted at length to do much harm.

To meet this exigency, to show Romanism in its true nature and ruinous tendency, and to guard especially the younger and more incautious portions of our population against its seductive influences and as far as practicable to promote the spiritual welfare of all, Romanists, as well as Protestants, the Board, within the year, have added to their other modes of labor in behalf of the cause, that of free Popular Lectures.

For this work, the service of Mr. P. J. Leo, a convert from Romanism, and who had long been connected with the Society, was obtained in the early part of the year. His labors were devoted principally to his countrymen, the Irish, who were Roman Catholics. He labored three months in the cities of Newport, Rhode Island, and Lowell and Lawrence, Massachusetts, where many hundreds of Romanists heard him, and with very good results to many individuals, and to the community in general.

In the month of December last the Board took measures to have a Course of Lectures delivered in the city of Newark, New Jersey, to Romanists, and also several lectures to Protestants. Encouraged by their numbers, or the attention which had been shown them in certain quarters, or by some other means, the Romanists in that city had been led to overrate their power and influence, and they attempted by threats and violent proceedings to overawe the lecturer and his friends, and thus to prevent the discussion of subjects connected with the Popish system of religion. Much excitement was created, and a strong *practical* illustration was given of the INTOLERANCE of Romanism, and also of the importance of the discussion of its claims, in a public and thorough manner, before it shall have gotten beyond the control of the people. This demonstration of *the spirit of the system*, previously not believed by many as existing at this period of the nineteenth century, roused the multitudes of the city, as from a midnight slumber, to an effort for self-protection against an element which, if unchecked in its progress, would soon overwhelm them in ruin. The decided measures to which the civil authorities were constrained to resort, effectually rebuked the spirit of misrule and of intolerance, and maintained, triumphantly, the undisturbed and unrestricted freedom of speech, that invaluable right to which all Americans, at least, will fearlessly and perseveringly lay claim. The lectures were then delivered to large and interested audiences, and with much profit to all classes of citizens. At the close of the course a number of resolutions were adopted by the people, expressive of their

approbation of it—of their conviction of its usefulness—and of their increased appreciation of the importance and value of the Society to the welfare of the country, through whose benevolent and timely action they had enjoyed the benefit of the lectures.

Shortly after the effort in Newark, New Jersey, the Board obtained, for the term of three months, the services of the Rev. David Magill, as a lecturer. Mr. Magill had been an assistant of the Rev. Dr. Cumming, of London, England; had studied the subject of Romanism with care, and had had considerable experience in labors of this kind, and possessed some rare qualifications for this work. The Board desired his labors to be employed among Protestants, and he accordingly so devoted them. Besides the lectures delivered in New-York city, his labors were extended to the cities of Albany, Troy, Schenectady, Utica, Syracuse and Buffalo. In each of these places he was heard with interest.

The attention of the Board will continue to be given to this form of service, and as the way may be opened for it, they will hope to be enabled to improve it to the advantage of the country, and of a pure Christianity.

#### HOUSE.

In the last Annual Report a brief notice was taken of the growing inconvenience which was experienced from the want of rooms suited to the transaction of the business of the Society—and the desirableness of procuring, in some suitable locality, a house in which its various interests could be accommodated. The subject has received a great deal of attention within the year, and the Board are happy in being able to announce to the members of the Society that they purchased, in January last, and obtained possession on the 1st of February following, a substantial, well built, three story brick house and lot, No. 156 Chambers-street, South side, between Broadway and Greenwich-street, New-York, for Twenty-three thousand dollars: ten thousand and four hundred dollars of which they paid on taking possession, leaving a balance of twelve thousand and six hundred dollars due, or yet to be paid.

The amount paid was not taken from the ordinary receipts; but from other sources it had been placed in the treasury, and no safer investment perhaps could have been found for it, while at the same time, in giving a *permanent* place, and the necessary accommodations, to the Society, it ministers very essentially to the welfare of the cause. At present, but a part of the building will be required for the Society's use. The portions not needed will be rented, and the proceeds of them will be appropriated to the payment of the interest accruing on the unpaid purchase price.

As none of the ordinary receipts of the Society will be applied to the liquidation of this debt, the Board must depend, for the means to pay it, upon the offerings of the charitable, in all parts of our country, who ap-



preciate the importance to the public, of the work to which the Society is devoted. Doubtless there are many among us to whom God has entrusted much of the wealth of this world, who love the Society for its work's sake, and would cheerfully, if they knew it were needed and desired, contribute to this specific object. *Twelve* persons, by a donation of \$1050 each, or *twenty-five* by half of the amount, would place the Society in possession of a valuable house and a *permanent* place for the transaction of its business, and thus do much towards the erection of a very effective barrier against the encroachments of the Papacy in our country.

The Board respectfully commend the subject of the liquidation of this debt to the friends of the Society, and they will be happy to receive any donations which they may be disposed to make for this purpose. Whatever shall be thus given will be appropriated according to the directions of the donors.

### LIBRARY.

With the progress of time, and the increase of the Romish population, the importance of a full and well selected Library of standard Papal and Protestant works becomes more and more apparent. At no time has the want of such a Library, for reference upon important questions, and some of them touching the civil interests of the entire community, been so much felt as within the past year. But the Board have had but a small amount of means at their control for this important object. They have added a few volumes to it, however, within the year, and they hope soon to receive some valuable works from Europe, which they could not obtain in this country, and which they engaged a friend some time ago to procure for them. Donations of books, or funds for the purchase of them, will be thankfully received, and may be addressed to the Secretaries, or to Mr. E. Vernon, the General Agent, at the office of the Society, No. 156 Chambers-Street, New-York.

### PORTUGUESE EXILES.

With Exiles from Madeira, who on account of their renunciation of Popery and embrace of the religion of the Gospel, fled to this country, the Society has had a great deal to do. It has succored hundreds of them, in the days of distress, and conducted them to comfortable homes in the West. In the month of July last another opportunity was furnished—by the arrival of an additional company from that Island, at the port of New-York—for similar measures of sympathy and benevolence. At that time *seventy persons*, men, women, and children, through a few of their number appointed to the service, applied at the Office for aid, to enable them to go to the State of Illinois to join the colony of their countrymen which the Society had formerly settled near to the town of Jacksonville. The case

appeared an extraordinary one, and of such nature as to justify the action of the Board in behalf of the applicants. Without any delay therefore an appeal was addressed, through various newspapers of the city of New-York, to the Christian community, respecting them; and at a cost of about seven hundred dollars they were sent forward and conducted in safety to the place.

To that colony the Board look with much interest, and they cannot but hope that much good will be found eventually to flow to the cause of Evangelical religion through their instrumentality, and that the sympathy, care, kindness, and aid that have been bestowed upon them, will not be a useless and vain bestowment. They are happy to be able to state that thus far the testimony which the Board have heard concerning their character and deportment in general, is encouraging.

It is however a difficult work, and one of extreme delicacy, to discriminate between those who ought, and those who ought not, to receive aid to come to this country, even from the lands whose governments are intolerant in religious matters. And while the Board will spare no pains to reach a proper decision, in every case that may come before them, from any nation or people, requiring their action; they regard it as proper to state in this connection, that it is no part of the object or purposes of the Society to encourage persons of other countries to emigrate to the United States: and further, that its aid cannot be given to immigrants, except in those cases where the assistance granted would defend the principles, or extend the domain of religious freedom. Such cases, coming fairly within the range of the constitutional provisions of the Society, may receive attention, according to their merits respectively; but others, which are not of that character, of course can have no claim on the treasury or executive of the Society.

Having thus briefly exhibited the proceedings of the year, in this country with some of their more marked and visible results, we will now notice within the same, because of its intimate connection with our work, and of its constituting a principal ground of its necessity, the personal and material.

### FORCE OF ROMAN CATHOLICISM.

Although the exact number of Roman Catholics in the United States and their Territories cannot be given—and considerable diversity obtains among their own authorities concerning it—they have by immigration and other means increased with very great rapidity, especially within the last thirty years; and notwithstanding the confusion found in their statistics from time to time, apparently designed to mislead the public judgment on the subject, and to gain to themselves some advantages; there are notwithstanding reliable data, from which an estimate of their numbers, with sufficient accuracy for all practical purposes, can be made. From these it is evident,

that in the aggregate, they now compose a large body of people. Multitudes of them are of foreign birth, and speak foreign languages. And as if by previous concert, or the direction of some governing mind, and for some ulterior purpose, they are distributed throughout almost every section of the land, and in such numbers as to render their influence, if it should be called for on any matter, quite effective. But it will be of more interest to contemplate the Papacy among us, in its organized forms, than in its individual membership.

In 1790 there were but about 40 priests in the entire country, and the system of Romanism had but few open adherents and advocates among us. The then existing public sentiment in regard to those European organizations, civil, political, and religious, from whose oppressive power the people had but recently escaped, offered but little encouragement to the hopes of Papal Propagandists. The Jesuit however was here, and covertly engaged in his evil work.

In 1808 the organized force of Romanism in the United States comprised 1 diocese, 2 bishops, 68 priests, 80 churches, 2 ecclesiastical institutions, 1 college, and 2 female academies.

In 1834 it comprised 11 dioceses, 11 bishops, 316 priests, 299 churches, 9 ecclesiastical institutions, 6 colleges, and 20 female academies.

In 1844 it comprised 21 dioceses, 1 apostolic vicariate, 17 bishops, 617 priests, 611 churches, 461 stations, 19 ecclesiastical institutions, 11 colleges, and 48 female academies.

In 1854 it comprises 7 Arch bishops, 32 bishops, 1574 priests, 1712 churches, 41 dioceses, 2 apostolic vicariates, 20 incorporated colleges with 2247 students, 29 theological seminaries, with upwards of 400 students, 112 female academies. Connected with it, and for the advancement of its interests, and issued at different places, in English, French and German, are 20 weekly periodicals, 1 monthly, 1 quarterly, and 2 annuals.

The total accession of priests for the year ending with the beginning of 1854, was upwards of 256.

In commenting on their growth in the United States, the publishers of The Metropolitan Catholic Almanac and Laity's Directory, say, and these statistics justify it:—"From 1834 to 1844 the personal and material force of the Church in the United States increased at the rate of about 100 per cent. The number of dioceses, bishops, priests, churches, seminaries, colleges, and female academies having about doubled during that period. During the last ten years—from 1844 to 1854—nearly the same ratio is observable, except in the number of churches and priests—in these departments the ratio of increase has been about 170 per cent."

The entire Papal population of the country is estimated by Archbishop Hughes, of New-York, to be *three and a half millions*. Bishop O'Connor,



of Erie, Pennsylvania, computes it to be *four* millions. It is probably about *three* millions, or *one-eighth* part of the whole number of the nation.

From this view it appears that the number of Romanists now in the land is quite equal to the whole population of our Government at the close of the Revolutionary struggle, and when the immortal Washington was its President. They are numerous enough therefore to compose a very effective nation of themselves, if brought into circumstances to concentrate and to use their strength. And that feature in their system everywhere declared and boasted of, viz; A practical unity, and an acknowledgment of subjection and obedience to a given Head, who is a foreign Prince, is deservedly worthy of the attention of every American patriot and philanthropist.

The impressiveness of this view becomes heightened by surveying the POSITION and RELATIONS which many of the Leaders, and more of the friends of the Papal system have gained, and now hold in the country—the persecuting, oppressive, and death-dealing course to all the interests of humanity which the Hierarchy have always, in all lands pursued, when they have had the power to enforce their own policy and plans—and the facilities which a Government like ours furnish ambitious and unscrupulous men to effect its embarrassment, if not the defeat of its glorious ends.

Many of the members and friends of this odious and utterly Anti-American Organization, are now in places of trust and influence in our domestic, social, civil and political circles. Many are common laborers, some are teachers of our children and youth, and some are officers in our National and State Governments. They are found in the army, the navy, the legislature, and in the various courts of justice. And whatever may have been the popular opinion in times past, as to the innoxiousness of the Popish-element among us—its extensive diffusion, and personal and material force, and the recent developments, on its part, in virulent assaults upon the organic principles of our Government, and the happy working of our Institutions, so *falsely, shamelessly* and *perseveringly* made, by Editors, Lecturers, and Ecclesiastical functionaries of high standing, while none among them rebuke these acts and things, must we think, now at least, painfully excite the apprehension of all who have not read history in vain, and have not lost that care for the welfare of the Republic, and for the prosperity of evangelical religion, which all good citizens and Christians ought always to maintain.

There is now in the land a large and heterogenous multitude who are “not of us,” nor “with us,” in national sympathies or political sentiments; but in views, feelings, and especially in *religious* prejudices and aspirations, are decidedly “against us.” This multitude is rapidly growing. Its annual increase from natural sources alone, would soon render its magnitude imposing, and highly worthy of regard; but irrespective of this source of en-

largement, its augmentation by foreign immigration, if continued through a few years at the rate of the last twenty years, as exhibited in a preceding paragraph, will render it a *formidable*, if *not wholly* an unmanageable body. The number of foreigners who came into the United States last year exceeded 400,000. Of these, the majority was from the Papal countries of Europe, and they naturally attach themselves to those of like political and religious faith who were already here. This multitude was therefore enlarged very many thousands by these arrivals. And from the disturbed state of Europe, it is probable it will receive an equal augmentation during the current year.

But this is not all. It is worthy of observation, that divided and discordant as the multitude is in many respects, it is *strangely and strongly united in its Popish sympathies*. By the peculiarity of its organization, and especially by its *abject subjection and obedience*, in general, to the authority of the Hierarchy, its resources and power, to a large extent, are available for any purpose to which the cupidity or ambition of its Spiritual Head may direct. The principles of benevolence therefore, no less than a prudent regard to self-preservation and respect, imperatively demand a becoming and prompt attention to it. And it should be borne in mind that *POPEERY CLAIMS TO REMAIN UNCHANGED*. What it was in the dark ages, it is still. Its evil spirit has *not* forsaken it. It is an anti-Christian, misanthropic, cruel system of carnal policy for enslaving and controlling the masses of mankind, in order to elevate the few. Its *religious* phases are assumed, only to deceive; and there are not enough of the Gospel forms or elements in it to save it from a just classification with the religions of Paganism, of which many of its rites are a close imitation. Every nation in which it has gained a foothold, or any degree of power, has proportionately sunk in distress and darkness. Let it obtain in this fair land of ours, glorious beyond all others, for its admirable government, its civil and religious freedom, the general intelligence of its inhabitants, and the happiness of all orders of its citizens, and its progress will cast a dark shade over all its loveliness; and its last step to supremacy will ring out the death knell of what had remained of its original glory. We ask therefore the coöperation of every friend of God and man in the nation, in the great work in which the Society is engaged. Efficient effort may now be put forth to great advantage to the welfare of the Republic and the cause of religion, while the want of it may peril many and great interests, and possibly place them beyond our power of protection.

The Board however will not cherish the thought of such a suicidal course and disastrous result. They feel assured that the marked aspects of the Papacy in the country, during the past year, will be deliberately pondered; and that the philanthropy, patriotism and piety of their fellow citizens, will

secure their prompt and cheerful patronage to the Society, which, in the spirit of the Gospel, aims effectually to *neutralize THE SYSTEM, and to SAVE its subjects.*

But they must proceed to the narrative of their labors in the Foreign Field.

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## Foreign Field.

We now proceed to call the attention of the Society to the Foreign Field.

### CANADA.

The Board are happy to say that they have been able to renew the grant of \$1000 to the FRENCH CANADIAN MISSIONARY SOCIETY, which they have made for the last few years; and that they have reason to believe that it has been well expended by that excellent Association.

It is a subject which calls for grateful thanksgiving to God, that an extensive and good work has been commenced among the 600,000 people of that important country who are of French origin and continue to speak the French language. Twenty years ago, it is believed that, there was scarcely a Protestant among these people. At this moment it is probable that at least two thousand souls are more or less under evangelical instruction, and several hundreds have, in the judgment of charity, been made partakers of a saving faith.

The GRANDE LIGNE MISSION, which was for many years under the fostering care of THE FOREIGN EVANGELICAL SOCIETY—one of the three Societies out of which THE AMERICAN AND FOREIGN CHRISTIAN UNION was formed—but is now sustained by our Baptist brethren, is in a prosperous state, and is every year extending its mission-stations and its schools. Already a goodly number of youth have been instructed in the Gospel at the latter, and have gone forth to do good, not only in Canada, but also among the French Canadian population in the portions of our country which border on Canada.

The operations of THE FRENCH CANADIAN MISSIONARY SOCIETY are also extending. It has now a corps of twenty-five or thirty missionaries, of all classes, who are successfully engaged in its work—*all among French speaking people.* Six of these missionaries have been sustained by funds furnished by our Society. Probably no portion of the labours of the French Canadian Missionary Society is more interesting than that which relates to the education of the young. At its noble Institution for boys and young men at Pointe-aux-Trembles, nine miles below Montreal, there are 100 youth receiving a thorough education, founded on evangelical prin-



ciples ; some of them to become farmers and mechanics, some teachers and colporteurs, some evangelists and pastors. A considerable number give evidence of having become converted persons. There is an excellent Female Boarding School, in the same place, for the education, in the same principles, of the daughters of French Canadians. There are 50 young women and girls, daughters of these people, in this Seminary at the present time. Nearly all these 150 young men and young women are the children of Romanists, or of those who lately were such. We know of nothing more important in the entire circle of effort to spread the Truth in Papal lands than these two Missionary Seminaries, conducted as they are, by teachers of cultivated talent, intelligent piety, and well directed zeal. It is our prayer that the saving influences of the Spirit of God may be abundantly shed down upon these important schools, and that many persons may be there trained up for great usefulness in the Lord's work in Canada and out of it.

The Rev. Philippe Wolff, for several years a missionary in the service of the American and Foreign Christian Union, is laboring at Montreal in connection with the French Canadian Missionary Society, and has under his instruction a class of young Canadian Frenchmen who are preparing to preach the Gospel.

#### HAYTI.

The Rev. Arthur Waring continues to prosecute his labors as a Missionary of the Society at Dondon, in the interior of the Island of Hayti. During much of the past year he has encountered more opposition than ever before from the civil authorities, at the instigation it is believed of the Romish priesthood. For some weeks he was in what he calls "a state of Siege." Yet he continued to preach in his chapel, and the people came to hear him, notwithstanding the threats and menacing action of the Police. Nor has he preached the Gospel in vain. Several persons have been brought out of the errors and superstitions of Rome into the light of the glorious Gospel. In his last letter he states that he is only waiting until he can have liberty, to baptize a number of people who seem to have embraced the truth with the whole heart. Mr. W. has written for large supplies of Bibles and religious tracts for his extensive field.

The Board thought it proper last year to discontinue the Mission at St. Marc, inasmuch as the ground seems to be occupied by a Missionary from another Society. The health of the wife of our Missionary appeared to render it not possible for her to endure much longer the climate of Hayti. They have therefore returned to this country, and expect to devote themselves to the work in New Orleans, in connection with the Board of Missions of the O. S. General Assembly of the Presbyterian Church.

The Board are persuaded that it is very important that far greater efforts should be made to introduce the Gospel into Hayti, where are nearly one million of people plunged in the darkness and errors of Romanism. The door is wonderfully open for the spread of the Gospel in that large Island. Too long have the Churches in our country and other Protestant lands slumbered over the Spiritual necessities and interests of the people, chiefly of African origin, in that interesting and populous portion of the Antilles.

### SOUTH AMERICA.

The Rev. David Trumbull continues to labor at Valparaiso—preaching to a congregation consisting of American and British residents, and otherwise promoting the truth in that commercial emporium of the Republic of Chili. As he has no longer any need of the aid of the Society, his connection with it has ceased.

The Rev. Mr. Williams, who was sent out by the Board last year to that city, has been much encouraged in his efforts to establish a School for the instruction of native youth. His Seminary has nearly forty pupils, all of whom we believe are acquiring the English language. Mr. W. is a ripe scholar, and well fitted for the enterprise in which he has embarked.

The Rev. James C. Fletcher, after prosecuting his labors among the American and other foreign seamen at Rio de Janeiro, and, so far as occasion presented itself, also among the people of that city and its vicinity, during the year, has been compelled by the state of Mrs. F's health to return to this country. He represents that city as being a most important and inviting field for judicious efforts to disseminate the sacred Scriptures, and otherwise make known the Gospel.

Circumstances beyond their control last year prevented the Board from sending a missionary into New Granada—an object which they have much at heart, and which they hope soon to accomplish.

When the Board consider the many indications which convince them that the time has come when the attempt may be successfully made to cause the truth to penetrate into South America, they feel the deepest solicitude that our American Churches should enter upon this work with much vigor and earnest prayer. Surely they have not felt that solicitude for the salvation of that great continental portion of the American Hemisphere which ought to influence us in our efforts to spread the gospel throughout the world. May the Saviour, in His mercy, lead His people in this and other Protestant lands to look upon this great subject as they should! It cannot be that they will continue much longer to manifest that indifference to it which has hitherto characterized their conduct.

## IRELAND.

The Rev. Alexander King still continues to be the eloquent and effective Missionary of the Society in Ireland. The Board have reason to believe that his able and popular lectures in Dublin, and other important cities in that island, are producing impressions of the most salutary nature in the minds of many of the votaries of Rome, as well as stimulating Protestants to make greater and better-adapted efforts for their salvation. The Board were desirous of having Mr. King to labor a portion of the last year among the Irish Romanists in the United States; but he could not see his way clear to quit his work in Ireland, even for a few months.

The Board have resolved to employ several more Bible-readers and exhorters, like the excellent one whom they sustained last year under Mr. King's direction, and he has been requested to find the men, and set them at work.

Ireland holds too close a connection with our own country, and is exerting an influence too great and too steady upon the spiritual and even political interests of these United States, to allow our American Churches to be indifferent to its moral and religious state. There is a remarkable state of things in that country, and a wonderful preparation for the spread of the Truth among its millions of people. A great and good work is going on in that island, which should receive the aid of our prayers and our contributions. The Protestants there, as well as in England and Scotland, seem to be waking up to the vast importance of well-directed and persevering efforts for the recovery of that "Emerald Isle" where one sees so great a contrast between the bounteousness and beauty of Nature, and the poverty and wretchedness of man. Let us hope that a brighter and better future is before Ireland, when she shall have been redeemed and disenthralled from the cruel and ruinous bondage of Rome and her perverted Christianity.

## SWEDEN.

The excellent Rosenius and Almfelt continue to prosecute their labors in Sweden; but, we are sorry to say it, amid great trials and much opposition. To those who know little or nothing of the religious state of that country, it may seem almost incredible that so much should be done by the police, at the instigation of the clergy of the National Church, to hinder all attempts to revive a spiritual Christianity in the country of Gustavus Vasa and Gustavus Adolphus—those brave friends and champions of true Protestantism.—But to men who comprehend all the corrupting influence of such a union of Church and State as renders every degree of religious liberty impossible, there can appear nothing strange in all this. A cold, heartless, worldly, selfish Formalism reigns in too great a degree, in the National



Church of Sweden to allow us to expect better things at present. And yet the "Word of God is not bound," even in Sweden. There are unequivocal evidences that Spiritual life is increasing in many parts of that country, through the labors of just such men as our Rosenius and Ahnfelt, and the Bible "Readers," against whom so much abuse is uttered, not only in the journals of that country, but also in the Diet, and, we are grieved to add, by the clergy in some parts.

But these things do not move us; nor can they discourage the heart of any one who knows anything of the history of the great moral and religious movements which effected the regeneration of Churches and countries that have felt the blighting influences of a formal and worldly religion, which had usurped the place and borne the name of Christianity. A worldly and unconverted hierarchy, when possessed of power, has ever been the most deadly enemy of the Gospel—from the days of that which caused the Saviour to be put to death, down till our times, when we see the Madiari and other Italian Christians persecuted for reading the Bible and obeying its commands. But all is not dark in Sweden. The Truth is becoming resuscitated, and is advancing. Opposition like that which was witnessed in England in the days of Wesley and Whitfield, will give place to the triumph of the glorious Gospel—of which it is indeed the certain harbinger. Let us therefore be consoled, for all will come right.

#### BELGIUM.

The Board increased their grant to the work in Belgium to \$400 the last year, and would have gone further if they could. This sum was given mainly to support two Missionaries at Charleroi and Brussels, the latter of whom preaches the Word to more than a thousand people, all of whom were once Flemish Romanists, and three hundred and fifty of whom are members of his church.

There is indeed a wide door opened in Belgium for the spread of the Truth. A great and good beginning has been made, at many points, to spread the doctrines of the Reformation in that populous little kingdom where so many were called to die for the "Testimony of Jesus," in the dreadful persecutions under the reign of Philip II. of Spain, to which kingdom, Belgium, (or Flanders, as it was long called,) then belonged. We desire to have the privilege and the honor of aiding, even in a small measure, the good work which is there commencing and gradually extending.

#### FRANCE.

In addition to the grant of \$3000, to the Evangelical Society of France, to support ten or fifteen laborers in that important field at their expense, the Board have voted the sum of \$1000 to the Central Protestant Society of that country, and the same sum to the Evangelical Society of Geneva. They

would have made even larger appropriations to that great field if they could have done so with propriety.

The state of things in France is painfully interesting, and this in the highest degree. The reaction which followed the Revolution of 1848 has been eminently unfavorable to the cause of Evangelical effort in that country; just as that Revolution had been eminently favorable to it. Every year the Government, first Republican and then Imperial, has been opposed to the efforts of the Protestant Missionary Societies. This has not been, it is supposed, from hostility to the Protestant Church on the part of the Chief Ruler, so much as from a desire on the part of the men around him to conciliate the Romish Hierarchy, which still has so great an influence over the masses, especially in the towns and rural districts.

Things have gone on from bad to worse, until it has now become difficult in many parts of that country,—in some impossible,—to prosecute, the work of preaching the Gospel, excepting in the Established Protestant Churches. Colportage in one department—that of the Haute Vienne—has ceased, and the Protestant schools, and chapels, sustained by the Evangelical Society of France, have been closed. We are not aware that things have proceeded quite to such an extremity in any other of the eighty-six departments of the empire. Unless the Emperor can be induced to use his vast influence to arrest this state of things, it is greatly to be feared that the circle of Evangelical effort must continue to diminish, until the friends of the Truth, whether within or without the National Churches of France, will be compelled to renounce all aggressive efforts upon the domain of error and irreligion. But they will not adopt this alternative without making such resistance as the Gospel authorizes and demands. It is much to be feared that times of great trial, and even of suffering, are before some of them, unless the Lord, in answer to the prayers of His children, send relief. Our hope, as well as theirs, must be in Him, who is as mighty in action as He is wonderful in council. "The Church," said Beza, to one of the Kings of France, "is an anvil which has worn out many a hammer." That monarch found this to be true to his own cost; we cannot doubt that if any of the rulers of the present day should think proper to make a similar experiment, they will meet a similar result.

On the other hand, never has the Truth been more joyfully received by the people in many parts of France than at the present time. Entire villages seem disposed to abandon the errors of Romanism. In some places the people themselves, who until lately were wholly ignorant of the true Gospel, have contributed most liberally out of their poverty, to build chapels—some of which, alas, they are not now permitted to open. Three or four millions of copies of the Sacred Scriptures, and many more millions of religious tracts and works, have not been distributed in vain in France.

Nor should it appear strange that the enemy should be so much in earnest in his efforts to retain his hold upon that great country. France is justly called the "*right arm of the Papacy*." She gave the Popes their temporal power, and has done more than all the rest of the papal world combined, to uphold and propagate the Roman Catholic religion. It is not for a moment to be believed that the possession of that powerful country can be acquired by the truth, without a long continued and tremendous struggle. The opposition which is there encountered at this moment demonstrates what importance Rome attaches to her influence in that country, and her serious apprehension of the danger of losing it.

Why should we then be discouraged by the present aspect of things in France? Certainly nothing has happened which should appear either strange or even discouraging. The time passes swiftly away, and carries with it dynasties and their chiefs. The oppressor of *to-day* may not be found *to-morrow*. But *we* labour for a "kingdom that hath foundations," and which will survive and triumph over all opposition, whether it come from earth or hell.

It is cheering to see that the spirit of Missions is manifesting itself in France, in the increase of good young men who are preparing to make known the gospel at home and abroad; and also that the three great Societies which are laboring in that land, namely, the Evangelical Societies of France and Geneva, and the Central Protestant Society are prosecuting their work with much courage and growing success, amid all their trials. The same thing is true of the Bible and Tract Societies.

We will only add that our brethren at Paris have commenced the publication of a valuable Monthly Review in the French language, the editor of which was for several years the French Missionary of this Society in the city of New-York. We sincerely invoke for this enterprise a large measure of success.

#### ITALY.

Of all the Papal world, Italy must ever be considered a country of peculiar interest and of singular importance. There the Great Apostacy took its rise, and there it has its seat. Rome is the abode of the Pope and his Cardinals; it is the abode too of the General of the Jesuits and his coadjutors. The Vatican is at Rome, and from it issue the "Bulls and Allocutions" whose influence is so greatly felt by nearly the one-fifth part of the human race. The spread of the Truth in that country must ever be an object dear to the heart of every true Protestant. The Reformation of the 16th century was there suppressed in blood; and until lately, nothing could be done openly in any part of the country to impart the true Gospel to the Italian population. Blessed be God, the case is widely different at this day. The noble Kingdom of Sardinia, with its five millions of inhabitants, is now accessible in almost all places. And God has preserved the Waldenses in the Vallies of Pied-



mont, and is now preparing them for that great work for which He watched over them during so many centuries of persecution and oppression. At this moment no less than twenty Missionaries, raised up from among these people, are laboring to disseminate the Truth in Piedmont, and every where they find an open door. A large and beautiful Church has been built and dedicated at Turin, the Capital of the Kingdom; a convenient old Roman Catholic Church has been bought in Genoa, and is now fitting up as a Protestant place of worship. A Chapel has been built or hired in Nice; the same thing is true of Casale, and several other places. And a Church is about to be built at Pignerol, a considerable city 20 miles south west of Turin, and but a few miles distant from the Vallies inhabited by the Waldenses.

A spirit of inquiry has been excited in many places in Piedmont, which is eminently favorable to the propagation of the Truth. The many attacks of the Romish Hierarchy, whether made by Bishops or Priests, and the discussions which they provoke, are tending to the furtherance of the Gospel. There is probably no part of the entire papal world where the prospect is at this moment more cheering for the interests of Protestantism than in the Kingdom of Sardinia. Let us pray that this prospect may not be soon obscured by the clouds of opposition which Rome knows so well how to raise.

A year ago we had the privilege of welcoming to our shores the Rev. Jean Pierre Revel, the excellent Moderator of the Waldensian Synod, who came at the invitation of the Board, to make known to our Churches the interesting state of things in the Kingdom of Sardinia, and the wants of that Martyr-Church, whose worthy representative he was. His visit to this country of less than three months was attended with a great blessing. To say nothing of the impulse which it gave to the efforts of the Bible and Tract Societies in favor of Italy and the Italians, it was the occasion of engaging one of the branches of the Church of Christ among us to undertake to furnish the funds necessary to endow the Theological Seminary at La Tour, which the Waldensian Synod aim at founding,—to educate pastors for the Churches among their 22,000 people in the Vallies, and Missionaries for the Italian race, whether within or without the limits of Italy. Nor can we doubt that this promise will be fulfilled.

The Board have the pleasure to announce that the sum of \$6,675.50 has passed through the hands of the Treasurer, for the good work in Italy; of which \$6,275.50 were for the building of a Church at Pignerol, under the direction of the Table of the Waldensian Synod, and \$400 (contributed by the Reformed Dutch Church in this country) for the support of a Professor in the College at La Tour. These donations have been most gratefully received and acknowledged. The Board have also appropriated the sum of \$1,000 to the Waldensian Table, to be employed in supporting Missionaries in Piedmont.

In no other part of Italy are the Board doing any thing, excepting at Rome, where they are happy to say that the American Chapel, in connection with the American Embassy, is well attended. Two or three rooms in the Ambassador's house have been converted into a Chapel, and fitted up in a beautiful and convenient manner. The Chaplain reports that the service has been well attended during the season. The importance of an American Chapel at Rome at this time,—of a truly Evangelical character—is too obvious to need remark. Many of our countrymen go thither in quest of health, and not a few to die. No effort is likely to be left untried by Rome to enveigle some of them by her delusions. And in that employment she has the aid of one who once was an American Protestant Bishop.

### CONCLUSION.

Such is the brief survey of the field and of the work of the Society which the occasion demands.

Whether we regard the present state of the field, the success which has attended the labors of this Society, or the increasing favor with which it is meeting at the hands of the Churches, the Board feel that they certainly have abundant reason to "*thank God and take courage.*" In all directions there are open doors for diffusing the pure Gospel in lands where superstition and Formalism have long usurped the name of Christianity. And if *all* Papal countries are not as accessible as we could desire, there are far more of them that are so than we have means to reach. The work at Home, as well as Abroad, is beginning to assume a magnitude and importance in the estimation of the Churches which it never had before.

The times are exciting, but not unpropitious. If Rome is greatly increasing her efforts, and rapidly developing her true character in this country, she is calling forth influences and agencies which she probably little expected to encounter. When she attempts to boast of her sympathy with liberty, and even Republican institutions, God causes faithful and able witnesses against her, to come from her peculiar domain, the kingdom of the Pope, and tell our people to beware of her lying representations. When she would encourage—not to say employ—violence in this land—where she cannot yet wield the *sword*—she finds resolute men who will not permit priestly arrogance to triumph either through her foreign or her native janizaries. Whatever we may think of many things which Rome does among us, we cannot but admire the resources and the ways of that Great Saviour who knows how to turn aside and break to pieces "every weapon formed against Zion," when He chooses to do so.

A few months ago Rome desired to gain important information respecting this country, settle certain difficulties which had sprung up here, and learn how a Nuncio would be received by this Government and people. For this pur-

pose she sent, through an infatuation which seems unaccountable, over to us, a man who was probably as unsuitable, as regards his character and antecedents, as she could find in all her dominions; a fact which Father Gavazzi and others have demonstrated. And as if this was not enough, it now turns out that this extraordinary envoy was a trafficker in stupid indulgences whilst among us, and is now engaged in sending over fac-similes of the winking picture of the Madonna of Rimini! The hoary system of the Papacy is certainly strong in the devices of many centuries; but Christ is stronger than Rome, and we have His promise that the gates of hell shall not prevail against His own true Church. Let us then be encouraged. "There be more that are with us than with them."

Astounding events are transpiring in Europe and Western Asia, which will wonderfully contribute to the spread of the Gospel in Mohammedan countries. By reason of the menaces of Russia on the one hand, and the persuasive influence of England on the other, it is believed that sixteen millions of people who bear the Christian name, are about to be delivered from the degradation of centuries, and be placed on a level with their conquerors and former oppressors. It is even hoped that the Mohammedans themselves will be made to enjoy the blessings of religious liberty. What a door all this must open for the resuscitation of a true Christianity in the Churches of the East, and for the conversion and salvation of the followers of the Arabian Impostor! How astonishing are the ways of God! And how cheerfully and confidently we ought to pursue the work of spreading His Gospel where ever the door is open, for we "*Know that our labor*" in *this great cause* "*cannot be in vain in the Lord.*"

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#### ANNIVERSARY OF THE SOCIETY AT PHILADELPHIA.

On Thursday night, May the 25th, the Annual Meeting of the Society, at Philadelphia, was held in the Musical Fund Hall. John A. Brown, Esq. one of the Vice-Presidents, presided. The meeting was opened with prayer by the Rev. Dr. Judd.

Although the weather was exceedingly unfavorable, there was a large and respectable audience, including many of the members of the General Assembly (N. S.) of the Presbyterian Church, as well as of the Synod of the Reformed Presbyterian Church, both of which bodies were holding their Sessions in that city at that time. More than seventeen hundred tickets had been called for at the bookstores during the day—a fact which shows the interest felt in that city in behalf of the cause; and nothing but the inclement weather prevented the capacious Hall from being crowded.



The Rev. Dr. Fairchild read an abstract of the Fifth Annual Report, and made a few remarks respecting the operations of the Society. And able and interesting addresses were made by the Rev. Dr. Guthrie, of the Reformed Presbyterian Church, (Bakerstown, Penn.) and the Rev. Mr. Jenkins, of the Presbyterian Church, Philadelphia. The Rev. Mr. Mann, of Rhode Island, pronounced the Benediction.

The meeting was well calculated to do good. A happy impression was made. The Rev. Mr. Jenkins spoke of the Society as occupying, in his judgment, a position no way inferior to that of any of the great Societies of our country, and that importance was becoming greater every year.

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### ANNIVERSARY OF THE SOCIETY AT BOSTON.

The Annual Meeting of the Society was held at Boston, Tuesday, May 30th, in the Tremont Temple. The chair was taken by Julius A. Palmer, Esq. one of the Directors of the Society.

The Rev. Rolin H. Neale, D. D., of the Baptist Church, (Boston,) read a portion of Scripture and addressed the Throne of Grace.

The Rev. Dr. Baird gave a general survey of the labors of the Society at home and abroad, and dwelt at some length on certain aspects of the work which the Society is called to perform, especially its efforts to secure the religious rights of our fellow-citizens, when residing or traveling in foreign lands; in behalf of the persecuted and suffering followers of Christ in Papal lands; in behalf of the Public School system of our country; and said that the subject of the proper tenure of Ecclesiastical Property in this country, would soon receive the attention of the Board. He spoke of the great encouragement which the Society has found in its labors in this country, as well as the great success with which its labors and those of the Societies with which it co-operates in foreign lands—France, Belgium, Italy, Ireland, Canada, &c.—have been crowned, notwithstanding all the opposition which Rome has been able to make.

The Rev. E. E. Adams, of Nashua, New Hampshire, next addressed the meeting, and spoke in the strongest terms in favor of the objects and work of the Society. He could bear testimony in regard to France, and the religious movement in that great country, for he had resided there for ten years. Mr. Adams was of the opinion that the Society ought to sustain an American Chapel at Havre and another at Paris, and have a French as well as an American service connected with each.

The Rev. D. L. Furber, of Newton, Mass. followed Mr. Adams with a

very able and eloquent address in behalf of the Society and the great Cause which it labors to promote. We are not without hope of giving Mr. F's speech entire in our next number. It was listened to with deep interest.

The audience then united in singing a hymn commencing with the lines:

"Hail to the Prince of life and peace,  
"Who holds the keys of death and hell."

At its close the Rev. E. N. Kirk, of Boston, arose and addressed the meeting in a most effective manner for nearly three quarters of an hour, and was heard with breathless attention. His main object was to show that the Society ought to receive a far larger amount of aid than it has hitherto, and that it ought and must greatly enlarge its operations at home and abroad.

The soul-stirring statements of the speaker in regard to the insidious, dangerous, and blighting influence of Romanism, produced a deep impression upon all present. We doubt whether many of them ever saw or heard such a faithful and appalling portraiture of Popery as that which Mr. Kirk set before them on this occasion. His appeals to them—to know whether they would surrender this fair land, with all its glorious institutions, to Romanism, and have it become what Spain is, what Ireland, what Mexico, what South America and every other Country where Rome's influence is supreme—will not soon be forgotten. The audience filled the large and admirable hall where the meeting was held.

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### THE ACTION OF THE GENERAL ASSEMBLY.

The following Resolutions were unanimously adopted by the General Assembly of the Presbyterian Church, that met at Philadelphia, after an address by the Rev. Dr. Fairchild, May 26th, one of the Corresponding Secretaries of the American and Foreign Christian Union.

1. *Resolved.* That the remarkable state of things in the Papal world—especially in France, the kingdom of Sardinia, Belgium, Ireland, Canada, Brazil, New Grenada, Uruguay, Venezuela and Hayti—invites and imperatively demands prompt, wisely devised, and effectively prosecuted measures on the part of all Evangelical Christians in our country and Protestant lands, to introduce and diffuse in them all the blessings of the glorious Gospel.

2. *Resolved.* That in the success which has attended the labors of the American and Foreign Christian Union, to enlighten and save the millions of Romanists who have already found a home in our happy country, as well as to evangelize the Papal nations abroad, the Assembly find a strong argument for confidence and co-operation on the part of all Evangelical Churches, and patriots and friends of our country generally, and they cordially commend it again to the sympathies and liberal patronage, especially of the congregations under their care.

## ACTION OF THE SYNOD OF THE REFORMED PRESBY- TERIAN CHURCH.

On the 18th of May, the first day of its sessions, the Synod of the Reformed Presbyterian Church, which met this year at Philadelphia, unanimously voted to give the Rev. Dr. Baird, one of the Corresponding Secretaries of the Society, an opportunity to present the objects and claims of the American and Foreign Christian Union. At the close of his address, which embraced a general survey of the operations of the Society, and of the state of the Papal world, interesting speeches were made by the Rev. Dr. McLeod, Mr. George H. Stuart, and others, all expressive of great confidence in the principles and plans of the Society.

The following Resolution, submitted by the Rev. Dr. McLeod—who is one of the Vice-Presidents of the Society—and seconded by the Rev. Dr. Heron, was unanimously adopted.

*Resolved.* "That the Synod have heard, with great satisfaction, the statements of Rev. Dr. Baird, on behalf of the American and Foreign Christian Union, and that they cordially commend that institution to the favorable notice and effective support of the ministers and members of the Reformed Presbyterian Church."

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## ACTION OF THE GENERAL CONFERENCE OF THE METHO- DIST EPISCOPAL CHURCH, SOUTH.

The Rev. Geo. L. Hovey, one of the Agents of the American and Foreign Christian Union, received a cordial invitation to address the General Conference of the Methodist Episcopal Church, South, during its late Session at Columbus, Georgia. For an entire hour he was heard with the deepest attention; at the close of his address a committee was appointed (of which the Rev. Dr. Doggett, of Norfolk, Virginia, was Chairman) to draw up a series of resolutions expressive of the views of the Conference in relation to the objects, claims, and operations of the Society. We hope to give those resolutions in our next number.

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## ACTION OF THE GENERAL ASSEMBLY OF THE CUMBER- LAND PRESBYTERIAN CHURCH.

The General Assembly of the Cumberland Presbyterian Church,



at its recent session in Memphis, received, with much good will, the Rev. William D. Rosseter, the District Secretary of the Society for the West, and heard him attentively whilst he set forth the nature and work of the Society. They passed unanimously a series of seven Resolutions in its behalf. The last of these Resolutions recommends to the churches of their body to take up collections for the Society on the 1st Sabbath of July, or as near to that day as possible. This is going to work in the right way. Mr. Rosseter writes: "I have never witnessed any where more union of feeling, or a deeper sense of the great importance of the work of the American and Foreign Christian Union, than this body evinced. As your representative I was treated most kindly and fraternally, and I know that the impression was most happy, and cannot but work well for the Society, in the Cumberland Presbyterian Church." To God be the praise. That large and growing body of Christians have it in their power to do much for this and every other good cause. We hope to give the resolutions in our next number.

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### PROSPECTS OF THE AMERICAN AND FOREIGN CHRISTIAN UNION.

Those who have taken the trouble to read carefully the preceding Report—which is, with the exception of a few omissions, made for the sake of bringing this number within the limits which the Post-office law imposes on us, the same that was submitted to the Society at the Annual Meeting—will agree with us in the opinion that the prospects of the Society were never so cheering as at the present time. Its utility and importance are becoming more and more apparent every year. Its work at home and abroad is becoming every year greater. In all directions,—in our own country and in foreign lands,—the Saviour is setting "open doors" of usefulness before it. In our next number we shall call the attention of our readers to some of the important appeals which are addressed to the Board for immediate aid. In the meantime we would call upon our friends and patrons, to consider well, in advance, whether they will not come up to the help of the Society with increased promptitude, liberality, and zeal, so that the Board may, from the outset this year, enter upon the needed enlargement of their plans.

## GENERAL CASS' SPEECH IN THE SENATE.

On Monday, the 15th of May, General Cass delivered his long-expected speech on "THE PROTECTION DUE TO AMERICAN CITIZENS WHEN ABROAD, IN THEIR RIGHTS OF CONSCIENCE AND PUBLIC WORSHIP." The death of Major Canfield, his son-in-law, had caused a postponement of this speech for several weeks.

The country owes much to the veteran General for this great speech. We trust that it will be extensively circulated and read. Some of the papers have given it entire; others in an abridged form. In the first part of his speech, the Senator has bestowed much attention on the famous letter of Archbishop Hughes, addressed to the Editor of the *Freeman's Journal* (his own organ) in February or March, 1853, on the subject of the "Madiat Meeting" in Metropolitan Hall, on the 7th of January preceding. That meeting had heaped too much obloquy on the Church of Rome and its head, Pius IX., to permit the "Hildebrand of America" to rest in silence. In that letter he attacks General Cass for the remarks which he had made in presenting to the Senate, a few weeks before, a petition in behalf of the religious rights of Americans abroad. General Cass has in his recent speech, reviewed and exposed the truisms and sophisms, equally intended to deceive and mislead, of that letter. Great good will be effected by this noble speech. It puts the question on its proper foundation. It will do good also in Europe—especially in England—where the protection due to British Protestants in foreign lands, and indeed the whole subject of religious liberty, is exciting great attention.

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ARCHBISHOP HUGHES' APPEAL TO THE PUBLIC.

As might have been expected, Archbishop Hughes is not a little disturbed by General Cass' speech. It places him and the intolerance of countries where the Romish Church predominates, in a very unfavorable position before this nation. The Archbishop has lost no time in announcing to the public, that "in ten, or at most fifteen days," he will make a reply to the speech of the General, and vindicate his opinions against the aspersions—whether in the shape of "statements, insinuations, inuendoes, or inferences,"—"which he fears may be found in it, or deduced from it, calculated to lower" him "in the good opinion of his countrymen, whether Senators or private

citizens." If it were not that we have so little room in this number for scarcely any thing more than the Report and proceedings of the Annual Meeting, we should be greatly tempted to give the Archbishop's speech entire. It is a great curiosity, in a literary point of view. He writes in "the third personal singular," and constantly employs the word "undersigned," until he comes to the end, where we have "†John Hughes, Archbishop of New-York," in full. It is amusing—almost disgusting—to see the affected humility which is betrayed in every line. The Archbishop speaks of himself as an obscure and humble individual, who cannot, unless under the most unequal chances, enter into a controversy with so renowned and great a Statesman as General Cass undoubtedly is, in the estimation of "almost a majority of the American people." We doubt whether a single Romish prelate has written such a remarkable epistle, *in its way*, since the days of "Saint Thomas a-Becket." It is probable that we shall give it in the July number, when we hope to pay our respects to the Reply of the Archbishop to the old General.

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#### REV. DR. DUFF.

Our readers will have learned, long before these pages meet their eyes, that the Rev. Dr. Duff, after making a brief visit to this country of some three months, left us in the Baltic, on Saturday the 13th of May, to return to his native Scotland, where he purposes to spend a few months before he goes again to his field of labor in India. Our readers will have perceived that he spoke at the Annual Meeting of our Society, and spoke well. He also addressed the American Tract Society, the American Bible Society, and the American Board. Those who have heard these last four addresses of this great and good man, will not soon forget the high and noble views which they presented, or the fervor and power with which they were delivered.

Dr. Duff's visit to this country was Heaven-directed. The divine blessing evidently rested upon his labors amongst us. What zeal, what humility, what love of souls, what desire for the extension of Messiah's Kingdom, what exalted views of the duties and resources of the Church, what just appreciation of the "signs of the times," what an enlarged and enlightened liberality in regard to all true Christians, and their position, (united with no latitudinarian opinions,



however, on vital doctrines,) what superiority to national partialities and prejudices! How well calculated to put to shame narrow-minded and illiberal "Old-School," "New-School," and "No-School" men among us of all denominations!

Dr. Duff visited, besides New-York, Philadelphia, Baltimore, Washington, Pittsburg, Cincinnati, Louisville, St. Louis, Chicago, Detroit, Toronto and Montreal in Canada, and a few places in New Jersey,—but he was unable to make more than a few hours' stay in several of them. Philadelphia, New-York, Washington, Pittsburg, Chicago, Toronto and Montreal we believe, shared nearly all his Sabbaths. His labors were immense; and many of his friends feared that his health, which is far from being robust at best, would utterly give way beneath them.

In the morning of the day of his departure many Christian friends assembled at an early hour at the Rev. Mr. Thompson's church, corner of Grand and Crosby-streets, to commend him and his work to the Divine care and blessing. It was a touching meeting—too much so to allow Dr. Duff to say more than a few broken sentences. Then they accompanied him to the ship, where a great crowd waited to see him leave. As the majestic Steamship moved out of the dock, the waving of the hat and of the handkerchief, became the last signal of recognition and adieu! This done, the great assembly followed with their eyes the huge vessel as she marched on her way down the noble bay, until she was nearly out of sight; then they dispersed,—many a prayer ascending from many a heart, that God would grant a prosperous voyage to all on board, and long life, and great usefulness and happiness to him who had come to plead not only India's wants, but the world's.

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The Rev. M. Burdett has been appointed by the Board, District Secretary for Pennsylvania, Delaware, West Jersey, etc. in place of the Rev. Mr. Ballard, resigned; and has entered upon the duties of his office. His home will be at Philadelphia, where the Society has an office at No. 144 Chesnut-street. We have great pleasure in commending Mr. Burdett to the Ministers and Churches in that district, and bespeaking for him their kindness and coöperation.

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Our readers will perceive that from the nature of the case the present number of our Magazine could not be issued at the usual

time, inasmuch as it contains the Annual Report, which was submitted to the Society on the 9th ultimo. We have made all possible haste with the matter. The Magazine for July will appear in a few days.

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### Movements of Rome.

The Roman Catholic Journals of our country exultingly record that Mrs. Ives, the wife of the *ci-devant* Bishop Ives, and daughter of the late Bishop Hobart, has followed her husband into the Church of Rome. She was lately confirmed by Cardinal Fanzoni, in his private Chapel at the Propaganda. Two other converts (Americans, we infer,) Mr. and Mrs. Schenck, were received at the same time.

The new and spacious church of St. Stephen, in 28th-street, New-York, was dedicated on the 21st ultimo, Archbishop Hughes preached a sermon on the occasion. It contained many good things, and some things not at all good. If it had been preached by any other man than Archbishop Hughes it would be considered, on the whole, a very ordinary production.

At the latest date from Rome the Pope was thought to be gradually becoming more and more feeble. His disease is the dropsy.

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### View of Public Affairs.

The excitement respecting Cuba, and our relations with Spain, has not diminished.

The Nebraska-Kansas Bill has finally passed both Houses of Congress, but not till the Senate had abandoned the "Clayton Amendment." As it stands, aliens as well as American citizens, who may be in those territories, will have the right to vote at the organization of the Territorial government. This modification of the bill was made in the House, and without it, probably it could not have passed that body.

There has been a Revolution in New Granada. A General Melo has been declared Dictator, and President Obando and his ministers have been made prisoners. It is hardly probable that the movement will be sustained by the country.

The war in Europe is now beginning in earnest. Decisive events may soon be expected. The Allied Fleet made an attack, on the 22d of April, on the fortifications which protect the harbor of Odessa, and destroyed them, and also some Russian ships of war. A portion of the city adjoining was also destroyed; comparatively few lives were lost on either side.

Large reinforcements of English and French troops having reached Turkey, it is probable that a powerful attempt will be made to drive the Russians out of the Trans-Danubian Provinces of Turkey. Possibly a landing may be made in the Crimea. The French fleet having joined the English in the Baltic, important news may be daily expected from that quarter.

In the meanwhile large forces in France are assembling near the north-western and south-eastern frontiers, at St. Omer and Marseilles. All this is ominous. All eyes are now turned to Austria and Prussia. Sweden and Denmark will probably go with the Western Powers. If Russia does not listen to the voice of Prussia and Austria soon, the state of things will be serious enough before the autumn comes. But GOD REIGNS; in this there is hope for His Church and the world.

### Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE  
8th OF MARCH TO THE 8th OF APRIL, 1854.

#### VERMONT.

Burlington, G. W. Benedict, . . . 1 00

#### MASSACHUSETTS.

North Attleboro, Individuals of Bapt. Ch. . . 3 25  
Winchenden, 1st Cong. Ch. and Soc'y. per  
Levi Raymond, Esqr. . . 10 18  
Attleboro, Wid. Starky, . . . 50  
An unknown friend, . . . 3 00  
Two or three friends, . . . 2 50  
Milford, Cong. Ch. in part, to make Rev. J.  
T. Woodbury, L. M. . . 22 60  
North Adams, Cong. Ch. . . 14 00  
Haydenville, Cong. Ch. to make Rev. Ed-  
ward Sweet, L. M. . . 25 00  
South Hadley Falls, Cong. Ch. to make J.  
Carew, Esq. L. M. . . 30 00  
Milton, G. F. Raymond, \$1; Mrs. S. Holmes,  
50 cents, . . . 1 50  
Winchester, Cong. Ch. Oliver R. Clark, in  
full, L. M. \$10; Stephen H. Cutter in full  
L. M. \$10; others to make Dr. Alonzo  
Chapin, and Miss Eliza Chapman, L. Ms.  
\$94 13, . . . 114 13  
Dorchester, 2d Cong. Ch. . . 130 80  
Boston, Central Ch. . . 102 07  
Essex St. Ch. John Tappan, \$20; Mrs.  
Hannah Sweetser, in full L. M. \$10, . . 30 00

Old South Ch. a balance, . . . 23 00  
Mt. Vernon Ch. a friend, . . . 2 00  
Park-st. Ch. P. Harvey, . . . 20 00

#### RHODE ISLAND.

Providence, Richmond-st Ch. . . 114 69  
Free Evan. Cong. Ch. . . 6 00  
Baptist Ch. J. C. Brown, \$50; R. H.  
Ives, \$10, . . . 60 00  
Beneficent Church of which \$10 from  
John N. Mason, in part to make Ida Ma-  
son L. M. \$10 from Mrs. John N. Mason,  
to make in part Eugene Waterman Ma-  
son, L. M. \$30 from T. J. Stead, to make  
Mrs. Frances E. Stead, L. M. . . 269 25  
Mrs. A. G. B. Packard, L. M. by her  
father, John Johnson, . . . 30 00

#### CONNECTICUT.

Lebanon, a friend by D. Huntington, . . 30 00  
Woodstock, Isaac Smith, by Rev Jonathan  
Curtis, . . . 5 00

#### NEW-YORK.

New-York city, Young Men's S. & B. Socy.  
in Dr. Alexander's Ch. . . 15 00  
John Corson M. D. . . . 5 00



A friend, . . . . .	50 00
Tappan, R. D. Ch. in part for L. M. of Rev. Mr. Cole, . . . . .	15 00
Schenectady, Jno. Calvin Toll in full for L. M. . . . .	5 00
New-York ci y, Mr. McKee, . . . . .	5 00
Syracuse, R. D. Ch. by N. F. Graves, Esq . . . . .	28 15
New-York city a friend, . . . . .	1 00
Stockholm, Julius Hulburd, for L. M. . . . .	10 00
Miss Mary Jane Hulbard, for L. M. . . . .	5 00
Vienna, 1st Presb. Church by Rev. B. B. Stockton, . . . . .	9 23
Yonkers, Rev. W. C. Foote, to make a Missionary of the Syrian Mission a L. M. . . . .	30 00
Binghamton, Presb. Ch. Rev. P. Lockwood, L. M. in full, \$10; C. Thorp, \$10; A. Doubleday, \$5; C. McK. \$5; Mrs. Mary Whiting, \$5; others, \$41 40, . . . . .	76 40
Bapt. Ch. in part to constitute Rev. L. M. Stimson, L. M. . . . .	11 63
Candor, M. E. Ch. in part, . . . . .	2 94
Cong. Ch. in part to make Rev. M. C. Gaylord, L. M. . . . .	11 58
Berkshire, Meth. and Cong. Ch's. . . . .	18 36
Newark Valley, Cong. Ch. in part, . . . . .	8 81
Carlisle, Jas. Boughton in full of L. M. . . . .	20 00
New-York city, Robert Carter, \$1; James Brown, Esq. \$5; Dr. Potts, \$5; S. Brown, \$5; M. Darling, \$1, . . . . .	17 00
Springfield, in part, . . . . .	37 33
Pompey Hill, balance, . . . . .	4 00
Madison, Bapt. Ch. . . . .	3 47
Cong. Ch. . . . .	22 75
Buskirks Bridge, in full of J. Pruyn, L. M. . . . .	2 00
Cooperstown, Presb. Ch. . . . .	25 00
Stillwater, in part to make, Rev. F. Merrill, L. M. . . . .	11 00
Bemus' Hights, James Wylie to make himself L. M. . . . .	30 00
Manchester, Balance, . . . . .	50
Argyle, Asso. Refd. Ch. . . . .	33 70
New-York city, Ladies Asso. of 4th Avenue Presb. Ch. by Mrs. Dr. Bliss, . . . . .	9 00

## NEW JERSEY.

Newark, Isaac Nichols, . . . . .	4 00
Mt. Holly, Additional, . . . . .	2 00
Bridgeport, Additional, . . . . .	75
Mansfield, Presb. Cong'n. balance by Rev. S. McNair, . . . . .	2 00
Greenwich, 1st Presb. Ch. . . . .	18 00
Bridgeton, 1st Presb. Ch. . . . .	51 00
2d Presb. Ch. Rev. W. Baker, L. M. . . . .	30 00
1st M. E. Ch. Rev. N. Van Zandt, L. M. . . . .	30 00
Salem, Presb. Ch. . . . .	30 00
M. E. Ch. Rev. W. E. Perry, pt. L. M. . . . .	14 75
Freehold, Mrs. Sarah T. Roy, . . . . .	10 00

## PENNSYLVANIA.

Easton, Lutheran Ch. Dr. Chaffee, . . . . .	25 00
Ger. Refd. Ch. Dr. Bomberger, . . . . .	13 50
Philadelphia, O. S. Presb. Ch. Rev. G. Omen, . . . . .	20 00
A friend, . . . . .	10 00
Isaac Hurlbut, . . . . .	5 00
Refd. Presb. Ch. Rev. Dr. Wylie's, . . . . .	42 50
Franklin, Sylvester Smith, . . . . .	1 00
Philadelphia, W. R. Richards, . . . . .	5 00
New Castle, Presb. Ch. . . . .	23 65
M. E. Ch. . . . .	11 37
Pittsburgh, Liberty-st. M. E. Ch. . . . .	6 00

## VIRGINIA.

Petersburgh, Abel Head, Esq. . . . .	3 00
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## NORTH CAROLINA.

Sellsbury, Miss B. Brown, part L. M. . . . .	10 00
Presb. Ch. to make Rev. Archibald Baker, L. M. . . . .	41 00

## SOUTH CAROLINA.

Charleston, the late Rev. Mr. Hewes. . . . .	3 00
Circular Ch. Dr. Posts, to make T. M. Bristol, Thomas Lehre, H. W. Sullivan, and Miss Susan Jones, L. Ms. . . . .	122 50
Circular Ch. Union Meeting, . . . . .	129 50
Others, . . . . .	17 00
Central Ch. Rev. Mr. Dana, to make Donald Macintosh and W. S. Caldwell, L. Ms. . . . .	70 00
J. B. Betts, in full L. M. . . . .	10 00
Edisto Island, Mrs. Thomas Baynard, . . . . .	3 00
Chester, Rev. T. E. Bishop, . . . . .	5 00
Yorkville, Presb. Ch. . . . .	8 80
Edisto Is and, John Townsend Esq. . . . .	50 00
Charleston, Mrs. Lockwood, . . . . .	4 00
C. W. Stiles, . . . . .	10 00

## GEORGIA.

Liberty Co. Midway Ch. in part, . . . . .	47 26
Milledgeville, Presb. Ch. balance, . . . . .	8 00
Athens, Mrs. Mary Ann Brantley, 2nd instalment for L. M. . . . .	10 00
Rev. Dr. Church, ann'y. . . . .	5 00
Dr. Jones Long, . . . . .	5 00
Miss E. E. Witherspoon's School, . . . . .	80
Presb. Ch. to make E. L. Newton L. M. . . . .	46 25
Augusta, Mrs. Tubman, . . . . .	5 00
Presb. Ch. Dr. Henry Campbell ann'y. . . . .	5 00
Dr. Robert Campbell, ann'y. . . . .	5 00
Robert Campbell, . . . . .	20 00
Others, . . . . .	127 62
A balance, . . . . .	12 00
Savannah, Savannah Ladies Christian Union Soc'y. per Mrs. Mary W. Tustin, . . . . .	85 30
Independent Ch. A. Hutchinson, \$25; H. J. Gilbert, L. M. \$30; Geo. W. Anderson, L. M. \$30; John Stoddard, \$30; J. Williams, \$5; others, \$159, . . . . .	279 00
1st Presb. Church, to make Rev. John Jones, L. M. . . . .	50 00
2d Bapt. Ch. . . . .	20 00
Lutheran Ch. . . . .	8 00
1st Bapt. Ch. . . . .	10 60
Meth. Ch. . . . .	11 10

## KENTUCKY.

Louisville, St. Pauls M. E. Ch. add. B. O. Davis, \$2; J. Morehead, \$2; . . . . .	4 00
S. S. of Walnut-st. Christian Ch. . . . .	2 50
Chestnut-st. Presb. Ch. E. Holbrook, \$10; L. Warren, \$25; A. Harbison, \$3; T. L. Carter, \$1; R. Montgomery, \$10; Allen Richardson, \$5; Mr. Howe, \$1; Mr. Todd, \$10; Mrs. Hughes, \$5; Mrs. Worthington, \$2; G. Harbison, \$1; W. N. Haldeman, \$10; C. Taylor, \$1; J. M. Carter, \$5; J. P. Robinson, \$5; A. B. Semple, \$10; W. Semple, \$3; Mr. Pitkin, \$1; M. Alexander, \$5; Mrs. Hutchens, \$2; Mrs. Cord, \$1; Mrs. C. Lintner, \$2; J. Danforth, \$2; W. H. Huber, \$5; Mr. Overton, \$1; Mr. Parsons, \$1; J. A. Miller, \$2; Collection, \$49 74; all which make Rev. Leroy, J. Halsey, D. D., L. D. and W. H. Bulkley and Lunsford P. Tondell, M. D., L. Ms. . . . .	178 74

## ILLINOIS.

Pittsfield, Cong. Ch. to make Rev. William Carter, L. M. . . . .	30 00
Belleville, Presb. Ch. by J. A. Ranney, . . . . .	11 00

## INDIANA.

Terre Haute, 1st Cong. Ch. . . . .	30 17
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Baldwin Presb. Ch. in part for L. D.	
of Rev. W. M. Cheever, . . . . .	55 78
Aurora, Presb. Ch. in part, . . . . .	19 90
Bethel, N. S. Presb. Ch. . . . .	10 60
Muncie, Union Meeting, . . . . .	19 47
Winchester, N. S. Presb. Ch. . . . .	9 26
Terre Haute, Ashbury Chapel, M. E. Ch. to make Sunday School, L. M. . . . .	30 02
North Chapel, M. E. . . . .	6 48
Union Meeting in Bapt. Ch. . . . .	9 50
Lafayette, Western Charge, M. E. Ch. . . . .	2 00
Indianapolis, Roberts Chapel, M. E. Ch. . . . .	5 00
Wesley Chapel, M. E. Ch. . . . .	5 00
Lebanon, M. E. Ch. add. . . . .	2 00

## OHIO.

Cincinnati, Tabernacle Presb. Ch. Rev. R.	
M. Bentley, L. M. . . . .	35 07
Clinton-st. Christian Ch. add. . . . .	16 60
Granville, Female Academy, which makes it a L. M. . . . .	30 00
Male Academy, in part L. M. . . . .	20 00
Springfield, 1st Bapt. Ch. in part for the L.	
M. of Rev. J. Brown, . . . . .	19 12
1st Cong. Church in full of Rev. J. C.	
White, L. M. . . . .	20 97
1st Presb. Ch. to complete L. M. for the Session of that Ch. . . . .	13 50
Mrs. Ann A. Warder, . . . . .	4 00
Marietta, J. B. Ward's S. S. Class in Cong. Ch. . . . .	3 00
Cincinnati, Cumb. Presb. Ch. in part, . . . . .	9 50
1st Christian Ch. Mrs. N. Summer-	
bell, \$10; Jos. Summerbell, \$3; Mrs. Si-	
monton, \$5; others, \$12; which makes	
Rev. Nicholas Summerbell, L. M. . . . .	30 00
Worcester, M. E. Ch. . . . .	20 70
Munroville, Meth. Ch. . . . .	4 56
Bapt. Ch. . . . .	2 00
Norwalk, Meth. Ch. . . . .	4 57
Husted, \$1; Berry, \$1, . . . . .	2 00
Oberlin, Collection, . . . . .	34 81
Albion, balance, . . . . .	4 00
Cleveland, 2d Presb. Ch. . . . .	63 95
Euclid-st. Presb. Ch. . . . .	12 24

## MICHIGAN.

Albion, Collection, . . . . .	10 11
Battle Creek, Collection, . . . . .	28 60
Kalamazoo, 1st Bapt. Ch. . . . .	12 00
1st Cong. Ch. . . . .	12 41
Meth. Ch. . . . .	4 47
Detroit, Rev. R. R. Kellogg to make himself L. D. . . . .	100 00

## ROME—ITALY.

Receipts at the American Chapel, Rome, for the support of the same, during the season beginning October, 1853.

J. Mozier, \$20. Hugh Maxwell, \$20; W.

C. Goodhue, \$20; Miss Bradshaw, \$2;  
Thos. Van Buren, \$10; B. S. Rotch, \$10;  
H. D. Gilpin, \$10; Mrs. L. W. Crawford,  
\$15; Wright E. Post, \$10; A. L. S. Main,  
\$10; Martin Van Buren, \$10; J. Bowdoin,  
\$10; Mrs. Gregory, \$5; D. C. Eaton, \$10;  
Franklin Dexter, \$10; J. A. C. Gray, \$10;  
T. W. Punnett, \$5; A. M. Bruen, \$7 33c.  
Geo. Folsom, \$10; Japhet Bishop, \$10;  
N. Silsbee, \$10; Mrs. J. R. St. John, \$3  
88c. Mr. Hunt, \$5; J. J. Bolles, \$5; A.  
M. Bruen, "add." \$19 40c. J. Low, \$5;  
Mrs. Hooper, \$5; Mr. Sturgis, \$1; R. S.  
Clark, \$7 76c. J. S. Kane, \$9; J. L. School-  
craft, \$20; E. B. Bigelow, \$5; Mr. Viell,  
\$3 88c. Charles Tappan, \$5; J. A. C.  
Gray, add. \$10; Mrs. Lane, \$2; Jas. B.  
Murray, \$3 96c. S. A. Halsey, \$5; W. B.  
Bolles, \$3; Richard Mortimer, \$10; N.  
Ludlum, \$18 60c. Mrs. Grant, \$3 96c. Mrs.  
Porter, \$20; Mr. Lowry, \$5; James B.  
Johnston, \$25; Asaph Stone, \$10; J. Bow-  
doin, \$10. Sundry Anonymous, Contri-  
butions, \$6 60c. Total, . . . . . 474 39

Also, from the Hon. Lewis Cass, Jr. Charge  
d'Affairs the use of the rooms occupied as a chapel,  
free, of rent.

Receipts for the defraying of expenses of re-  
pairs, &c. in the American Chapel, Rome.

C. B. Ives, \$5; R. Rogers, \$5; A. C. La-  
nier, \$5; W. W. Witherspoon, \$5; Mrs.  
Page, \$5; Mrs. Nichols, \$5; Mrs. Main,  
\$10; Mrs. Post, \$10; Mrs. Clark, \$5;  
Miss U. P. Carter, \$5; Mr. Tilden, \$5; B.  
S. Rotch, \$5; Thos. Crawford, \$5; D. C.  
Eaton, \$5; Cash, \$2. Total, . . . . . 82 00

Collection in behalf of the Waldensian Church  
at Genoa: Rome, Jan. 8th, 1854.

D. C. Eaton, \$3 88c. J. S. Kane, \$3 88c. R.  
S. Clarke, \$15 52c. Miss Bradshaw, \$23  
75c. Miss Stileman, \$3 88c. Mrs. Craw-  
ford, \$3 88c. a Courier, 60c. a servant,  
50c. A. M. Bruen, \$97; A. A. Burt, \$7 76c.  
Japhet Bishop, \$5; E. Duncan, \$1 33c. J.  
A. C. Gray, \$10; Miss Chapman, \$3; Mrs.  
Hooper, \$5; Anonymous, \$3 88c. Mrs.  
Hunt, \$3 88c. A. L. S. Main, \$10; Thos.  
Van Buren, \$5; a friend, 3 88c. Total, . . . . . 208 74

ERRATA for the June Number, 1854.—Kentucky,  
Georgetown—Young Ladies of the Female Semina-  
ry, to make Miss Sarah Parke, not Parker, L. M.  
Covington, Main-st. Epis. Church, South not S.  
School, \$8 40.

Louisville, Cumb. Presb. Ch. Rev. S. B. Howard,  
not B. B. H. \$5.

Ohio, Oxford—2d Presb. Ch. Elias Kumler not  
Kumlu, \$9.

Marietta, Students at College to make Prof. I.  
W. Andrews not Prof. J. W. Andrews, L. M. Also,  
from Rev. Loring Brewster, of Cambridge, N. Y. \$1.  
Franklin, N. H. read N. S. Morrison, instead of  
N. S. Merriam.

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